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Dr. Washington Gladden's Arraignment of "Billy Sunday"

JOHN B. KOEHN, LL. D.

In the Congregationalist, dated May 29, Dr. Gladden wrote upon the theme: "The trouble about Billy Sunday; some of the grounds for opposition." He used this opportunity to make an attack upon the Evangelical faith held by multitudes of Congregational Ministers, as well as to ridicule modern evangelistic effort, hence this criticism.

He says, "It is a matter of serious public concern, and those who have to meet (the Sunday campaign) as a practical question, are entitled to the facts on which a sound judgment can rest."

Dr. Gladden's judgment against Mr. Sunday is discredited first, because it is an opinion based upon newspaper reports and hearsay evidence; he knows nothing from personal knowledge, according to his own statement; second, an host of ministers and laymen who have worked with Mr. Sunday, deny substantially all that Dr. Gladden affirms; third, Dr. Gladden was discredited as a witness in his own city where he had ministered for more than thirty years; against his powerful opposition the churches of Columbus invited the Sunday campaign.

Dr. Gladden begins by saying, "The intolerance and violence of Mr. Sunday furnish the first and strongest reasons for refusing to work with him." He confirms Mr. Barton's analysis, "that Mr. Sunday is lacking in the Christlike qualities, patience, kindness, sympathy and thoughtfulness for others."

We will assume all this is true. But can Dr. Gladden condemn "violence and intolerance" in others, when he manifests the same spirit? He scorns the name of "Evangelist," as applied to Mr. Sunday. He says "Evangelist! Have we forgotten the meaning of words?" He denounces his "vitriolic temper," his "immoral theology," he compares Mr. Sunday's influence to an "atmosphere poisoned with malaria" and says that some of the scenes during the revival, "were more horrible than a Spanish bull fight." Nor will he convince multitudes of ministers and Christian laymen that he is not guilty of malicious persecution. He defames the Evangelist, accusing him of mercenary motives, impeaches his methods, prophesies evil of the converts, denounces the ministers of Columbus of having "forfeited self-respect" in attending the meetings, and condemns all ministers who in the future engaged Mr. Sunday "as blind leaders of the blind."

Are these evidences in Dr. Gladden of "the Christlike qualities of patience, kindness, sympathy and thoughtfulness for others?" This does not mean that he does not possess them. The friends of Dr. Gladden know that these are the primal qualities of his character tested day by day. But would a stranger reading these harsh words ever imagine a Christian man had written them? Would he not rather think Dr. Gladden was a man of violence, and ought therefore to have led the procession "to hit the sawdust trail and been numbered among the eighteen thousand" to borrow the felicitous speech of Dr. Gladden?

FINANCE: Dr. Gladden says "The commercial spirit of this Evangelism is a serious matter. Mr. Sunday takes out of any considerable city for eight weeks' service, money enough to pay the average Congregational minister's salary for twenty years. He insists that it is nobody's business how much he makes or what he does with it."

Dr. Gladden annually takes out of Columbus a salary of five or six thousand dollars. That would pay at least six average ministers' salaries. He should resign therefore and let his church do this. It is also an insult to call brother ministers "average" because their salaries are smaller than his. But Dr. Gladden wishes to prove that evangelism costs excessively. This invites therefore a comparison with his own ministry. According to the Congregational year book of 1912, twenty-four people joined his church by letter, and twenty-one upon profession of faith. To get twenty-one converts, it took one year preaching; salary paid Dr. Gladden and his associate, seven thousand dollars; congregational expenses fourteen thousand dollars. Dr. Gladden tells us there were eighteen thousand converts in the Sunday revival.

Upon the basis of last year's results, it would have taken Dr. Gladden eight hundred and fifty years to have secured eighteen thousand converts. That is, if he had begun his evangelistic career during the dark ages and had been two hundred years old when Martin Luther was born, he could have bidden Mr. Sunday "Hail and Farewell," and far away into the twenty-second century he would still be thundering majestically with his task yet unfinished. It would have required more than five million nine hundred thousand dollars to have paid his salary, and almost twelve million dollars for local expense. If Dr. Gladden protests against this comparison, let him an-

surer: Is it, or is it not, the first duty of a church to preach salvation unto sinful men? Was not that the first and great commission of the church to call men to repentance? If he says the comparison is unjust because he is not an evangelist and knows nothing about it, then he should keep silent and not presume to give an adverse opinion upon that concerning which he knows nothing.

Concerning the method of raising the evangelist's offering, Dr. Gladden says, "it is ridiculous to call it a free will offering." When Dr. Gladden says each Sunday morning "the offering will now be taken" is it not equally ridiculous? This money is for the most part to pay his salary. It was raised by popular subscription to be paid weekly, and upon the same plan he denounces Mr. Sunday for using, namely, "the plans are matured in advance, in an organized, business way, the larger givers having been seen first."

Dr. Gladden takes exception to the sale of hymn books and photographs. But he also has collaborated in the publication of hymnals and his photograph is in some of his books. Neither does Dr. Gladden tell us how much he gets nor what he does with it. Like Mr. Sunday, he considers that "nobody's business."

THE EFFECTS: He says, "The expectations of a moral revolution have not in any case been realized. In Springfield, Illinois, the election went wet in the midst of the revival, Mr. Sunday himself leading the hosts against the Saloons." Who were in the mob opposing Mr. Sunday? Harlots, drunkards, gamblers, brewers, every lawless force that wages war with Christianity. These elements to a man would endorse all that Dr. Gladden says against the evangelist. Like Dr. Gladden they bitterly opposed his coming, they antagonized the meetings and like Dr. Gladden they do their utmost now to close the gates of other cities against a Sunday campaign.

Mr. Sunday only stays eight weeks. Dr. Gladden blames him for failing to accomplish a moral revolution. But this is not the purpose of a revival. However, can Dr. Gladden point to one permanent moral reformation ever effected in Columbus under his personal initiative during thirty years which dealt with the vices of the city? This is merely an inquiry, it is not affirmed he has not.

THE CONVERTS: Dr. Gladden says, "That many were truly converted by Mr. Sunday's ministry is undoubtedly true. There are several thousands now in the churches of Columbus started in the right way by Mr. Sunday." It is written, "There is joy in the presence of the angels of God over one sinner that repented." Does Dr. Gladden rejoice? He says, "but the evil is like malarious influences which makes themselves known when breathed. It is impossible for me to believe that the spirit expressed in such utterances can be otherwise than injurious to those who come in contact with them." One of these propositions must be a falsehood. Evil forces like malaria, which injure all who come in contact with them, could not have divine power and "convert thousands." Our literature does not contain a more malicious contradiction.

DOCTRINES: But waive all this. Let it be conceded that Dr. Gladden has proven that Mr. Sunday is "intolerant and violent;" that his financial methods are reprehensible; that he effects no permanent moral reformation; that certain reactive influences are injurious to a community. He condemns a theology as "immoral" which has "truly converted thousands." Mr. Sunday preaches as many sermons in eight weeks as Dr. Gladden does in one year. Dr. Gladden reports twenty-one converts and concedes that Mr. Sunday had "thousands." Therefore, it must be Dr. Gladden's theology that is immoral. Moreover the Holy Spirit does not seal with conversion thousands of people through "immoral" theology. When the Pharisees said that Christ cast out devils by the power of Beelzebub, the Prince of the devils, Christ solemnly declared this accusation was the sin against God's Holy Spirit, a sin which would not be forgiven in this world, nor in that which is to come. Mr. Sunday, of course, personally converts no one. It is the Holy Spirit that regenerates. What is the difference then as a matter of evil accusation against the Holy Spirit to say that "devils are being cast out by the powers of the Prince of the devils," or, to look upon thousands of converts and say, "This was done through the powers of an immoral theology," that is, the theology of the devil.

Dr. Gladden execrates Mr. Sunday for speaking of hell as "A literal pit of brimstone and fire."

Did not Mr. Sunday literally quote Jesus' description of hell "as a pit of fire?" Therefore it is Christ not Mr. Sunday whom Dr. Gladden holds up to scorn and mockery. What Christ said about hell he never modified. Nor did his disciples modify it or condemn it, except Dr. Gladden and men of his type. Nor has any church council ever declared that hell was less than fire. Since Dr. Gladden denies that hell exists, let him prove that Christ either did not understand the meaning of words or that in dealing with futurity Christ did not know what he was talking about. Denial is not evidence. The only sentence the Unitarians and Dr. Gladden can use to prove there is no hell is Christ's great statement "God is love." But Christ defined the limitation of that love, when he said, "God so loved the world, that he gave his only begotten son, that whosoever believeth on him should not perish, but have eternal life." Let Dr. Gladden blot out the word "perish" by the same process he blots out the word "eternal life."

Dr. Gladden says, "I hope the new converts will forget Mr. Sunday and under the wise care of their pastors will become sweet-tempered and fair-minded christians." But suppose some of the other pastors unfortunately possess the same type of "sweet temper and fair-mindness" Dr. Gladden has unmasked for us by this outburst of fury, what then will happen? But this devout "hope" is not sincere. In the next paragraph he scourges the evangelist for his "immoral" theology. Then he becomes a prophet of evil. He says "suppose five years hence, several thousands of these converts look upon their religious experience with mortification and turn their backs upon

the church?" Could malicious persecution go further? He opposed the evangelist coming to Columbus, he antagonized the revival while in progress. He uses The Congregationalist to prejudice other pastors against the evangelist, he looks upon thousands of converts, then projects himself five years into the future and cries "suppose they turn their backs?" But "suppose" they do not? He has no proof they will. And if they do not, will it be because of Dr. Gladden's prayers in their behalf? Or, "suppose" many do turn their backs? Is an evangelist responsible for the conduct of people five years after he has gone? Have not an unknown number of people "turned their backs" upon Dr. Gladden's ministry? Does he hold himself responsible? But this wicked prophecy is in harmony with his denunciation of the ministers of Columbus of having "forfeited their self-respect" in attending the meet-

ings, and his sweeping condemnation of all pastors, everywhere, who engaged to labor with this evangelist. He brands them all without an exception "blind leaders of the blind."

It is written when the Jews "were minded to slay the disciples in Jerusalem," Gamaliel said, "Take heed what you do, for if this work be of men it will be overthrown; but if it is of God, ye will not be able to overthrow them, lest ye be found to be fighting against God."

Rev. John B. Koehne, D. D., LL. D., was born in Kentucky; studied at Lincoln University, Ill., Lebanon University, Tenn., Waynesburg College, Pa., McCormick Theological Seminary, Chicago. 1884—94, Pastorates. Is a Congregationalist. Lecturer on "The Evidences of Christianity" since 1894. Revised the series in Oxford University, England, in 1899. Summer residence, New London, N. H.

Communication

ANTI-SUFFRAGIST AND HIS REASONS.

Editor The Expositor:

I want however to protest most earnestly against a cartoon in the July number just received. This cartoon is reproduced from the Saturday Evening Post of Philadelphia, and the idea sought to be conveyed is that opponents of Woman Suffrage are the aiders of the saloons and dives and other iniquities. This cartoon is most misleading as any thinking reasoning person can see who will look at the facts. The town in which I live in a County Local Option election a few years ago, gave a majority of three to one for the retention of the saloons, and would do the same thing still as any one acquainted with it, would tell you. Yet this town last September gave a substantial majority for Woman Suffrage. The City of Toledo of which this town might be called a suburb, gave at the election last September a large majority for Woman Suffrage, being the only good sized town in the state that did give it a majority. Now would you call Toledo a city that is in sympathy with temperance and good morals and opposed to the saloons? Would you call Brand Whitlock its "Golden Rule" mayor a friend of temperance and good morals and an enemy of the saloon and vice? If you would, then I ask you to come to Toledo and look at the dens of iniquity that flourish under Mr. Whitlock's administration, unabashed and unrebuted. I ask you to read the reply which Mr. Whitlock made to a communication of the Ministerial Association asking him to close the wine rooms where so many girls are nightly being ruined.

It would like also to refer you to a letter in the "Continent" of three weeks ago, pointing out the fact that some of the largest majorities cast against Woman Suffrage in the recent Michigan Election were from "Dry" counties, while some of the largest majorities cast for it were from "Wet" counties. I would like to refer you also to an election held recently in the City of Los Angeles, Cal., in which a man was elected as Mayor on a plat-

form which advocated a wide open town. A few years ago before Woman Suffrage was adopted, this man was recalled because of his corrupt administration, and now he is restored to office by women's votes. Am I not right in saying that this cartoon in your magazine is misleading?

Very Sincerely Yours,

George H. Lowry,
Pastor First Presbyterian Church,
Perrysburg, Ohio.

LIGHT ON OLD FIGURES.

To the Editor:—

In The Expositor for June, page 552 is a clipping from The Congregationalist concerning the religious statistics of St. Louis. The religious census was taken in 1906, when the population was estimated at 649,000. Of these twenty-eight per cent was under ten years of age, leaving 478,000 of church age. The census reported for the Roman Catholics 207,775, the same as given in your columns, though not adherents, but communicants, counting 40 per cent of the people over 10 years of age. The Protestant bodies are credited with 89,121, or 18 per cent. Counting 5 Jews to every head of a family, there were 13,000 others, or over 2 per cent, making 60 per cent actually communicants. If adherents are added, very few are left out. Many, in estimating the religious condition of a place, dump all the children into the "unchurched" hopper.

Yours truly,
Henry Colman.

F. B. Thomas, Danville, Ill., is an exponent of safe and sane evangelism. His past season he held seven meetings without any helpers and there were 500 additions to churches as the result of his services. His plan develops workers of churches so that the work does not stop when he leaves.

Causes of Federation Failure

CARL E. KEARNS

Briefly, the facts were as follows. The Congregational church of Watertown, S. D., has about 200 members, a good wooden building in a splendid location, church, parsonage, and ground being worth about \$20,000. Record of trouble and instability in the past, but is the pioneer church, something over 30 years old.

The Presbyterian church has about 100 members, very poor building and lot worth perhaps \$7,000. No manse. Organized ten years ago as a result of a quarrel and split in the Congregational church. Is very harmonious, strongly united and has won out against heavy odds, but still receives home mission aid.

In November, 1912, the pastor of the Congregational church resigned, leaving a debt of \$1,500 in current expense account. Overtures were made to the Presbyterians inviting the latter church to come over and use the Congregational building, which was large enough for both. This was done against the protest of a minority of Presbyterians, who urged that we were doing well and would interrupt our present favorable rate of progress by temporary union with the Congregationalists.

Union services were held from December 1st to May 1st in the Congregational building, the Presbyterian minister preaching and living in the Congregational parsonage rent free, his salary of \$150 per month being divided equally between the two churches. Joint finances were handled by a joint committee which took charge of loose offerings. The envelopes went to the two treasurers, as before. At the end of the union period, the joint finance committee called on each treasurer for half of the deficit in the joint expenses. If there had been a surplus in loose offerings, it would have been divided equally. The attendance grew nearly 30%, starting with about 100 each of Presbyterians and Congregationalists and closing with about 125 Presbyterians and 175 Congregationalists. A union choir of from 20 to 30 voices furnished splendid music.

Meanwhile the nine Congregational and five Presbyterian trustees, with the pastor, held several meetings and finally suggested a plan of union at a combined congregational meeting held March 4th. The name suggested was "The Union Congregational-Presbyterian Church." This met with unanimous approval. It was voted by three-fourths majority that the new church should be denominational. The question of which denomination then came up and as a preliminary an unwise action was taken to the effect that a two-thirds majority be required on this point, to be afterwards ratified by two-thirds vote in the separate congregations.

The last ballot stood 150 for Presbyterianism and 105 for Congregationalism and the attempt was abandoned.

The trustees then devised a plan of double denominational affiliation, providing for joint supervision by the presbytery and association, with equal representation in each, annual reports and benevolences to be sent equally to

both sides. This plan was presented to separate congregational meetings April 15th, the superintendent of the Congregational conference and the pastor-at-large of the presbytery attending the respective meetings. The Congregational church adopted the plan unanimously. The Presbyterian church rejected it largely because the opponents of union were out in force and organized while those in favor of union had grown weary and remained at home. The pastor-at-large advised that the proposed joint responsibility was incompatible with the constitutional usage of Presbyterianism. Efforts for further negotiations were abandoned and the union services brought to a close May 1st.

It is interesting to note that at Harrodsburg, Ky., two Presbyterian churches, one Northern and one Southern, have united on identically the same basis as the one proposed in our last plan of union here.

In our case, failure is due to nothing inherent in either Presbyterianism or Congregationalism, but almost entirely to local circumstances, arising partly from the fact of the ancient split, but mostly from mutual jealousies and absence of consecrated spirituality.

"Neither church has suffered by reason of the union agitation, in fact, both have been stimulated and benefited. The Congregational church is united and alert and the financial difficulties are in a fair way to solution. They have called a most able man at a salary of \$1,500 and house.

The Presbyterian church now has an attendance of 110 to 115 and subscriptions for the fiscal year are 30% in advance of last year. Nine new members have been received since May 1st.

"How do you like Mr. Green's preaching?" asked one of the deacons, pausing in his ride past a cornfield for a few words with the owner of it, who was setting up an elaborate scarecrow. "Um!" said the farmer. "He's got book-learning enough, I guess, but he's got to find out that the best way to rake ain't with the teeth up'ards."

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with a chance for self-expression of religious impressions will develop the religious life that will make church going in later years natural.

Sixthly.—An occasional union of the Sunday School and preaching service, the pastor giving his message without dismissing the Sunday School, serves as a means of appeal for co-operation of all which is so fundamental in building up the kingdom of God.

Whatever the church does now, she must adapt herself to the changed conditions religiously, and secure the attendance of the growing generation of today or else she will suffer loss in the coming generation.

Plan Early for Rally Day

FRANK E. MAYER, OMAHA, NEB.

The Rally Day services of the Dundee Presbyterian Sunday School, Dundee being a suburb of Omaha, Neb., were valuable to us and may be suggestive to some of your readers. We planned our Rally Day services about three months in advance, making our plans as complete as possible. After discussing it in two of our teachers' meetings, we had published in our town paper an item each week for six weeks, which finally led up to the Rally Day.

The first item we published was the origin of Rally Day. The second item dwelt upon the object of Rally Day, but in neither of these two did we mention anything about our Sabbath School or church. The others of these articles dwelt especially upon the Rally Day service to be held at our Sabbath School. We were very particular in securing from the editor of the paper the promise to have these articles inserted in the same place each week, and not with the church items. We found that almost every subscriber to the paper read these articles, and after reading the first two became interested, and watched for the remainder of the articles.

We also planned a house-to-house visitation of the district surrounding our church, and secured enough visitors so that every house was visited during one morning. We obtained the names of the parents and the children, also the churches with which they were identified, or their church preference, also whether they attended a Sabbath School, and the name of the same. In this way we found a great deal of material upon which to work. Not only that but the people seemed pleased to have us call, and at every home we were cordially received.

We held services in the church the Monday evening before Rally Day, at which time we had a meeting for the parents of our Sabbath School children. We secured the services of Mr. Geo. G. Wallace, president of the Nebraska State Sunday School Association, who gave us a talk on the "Greatness of the Sunday School Army," also Mr. Chas. H. Lewis, general secretary of the state work, who spoke to the parents showing them their duty, also their privilege in seeing that their children were prepared with Sunday School lessons, and seeing that they got there on time. This meeting was very successful. We had about 140 of the parents present, and after the talks, light refreshments were served.

The parents of one of our scholars who were not members of our church, had secured tickets for the theater that night, but became so interested in this Rally Day service that they destroyed their tickets to the theater and attended this meeting for parents. The mother told one of the teachers after the meeting was over that she was ready to do anything that we would ask her to do, although she did not feel that she was qualified to teach a class. Up to this time they had been very indifferent in reference to Sabbath School work.

Each teacher following this meeting on Monday night, had a meeting with his own class, urging the attendance at the Rally Day service

on the coming Sabbath, also the idea that we would not Rally just for this one Sunday, but for the entire year.

At our prayer meeting Wednesday evening, emphasis was laid upon our Sabbath School work and the need of the support of every member of our Church. On Sunday morning we had our regular Sabbath School service and Rally Day services, which were very simple. We had an attendance that Sabbath of 270, which was larger than we ever had before.

As to the result of this work, we have noticed a material increase in our attendance. Since Rally Day our attendance has run from 212 up to 237, which is the highest that we ever had. We have been able to interest the parents to a greater extent than ever before, and a number of them have spoken to the writer, saying that they never realized just what the Sunday School stood for or how large a proposition it was. It has increased our adult Bible class very materially.

These services were held at the Dundee Presbyterian Sunday School, Dundee being a suburb of Omaha, Neb.

UNUSUAL

ARE YOU THE REAL THING?

A pretty good story is told of a colonel of volunteers. It is said that when the individual referred to first presented himself *en militaire* to his wife and little daughter, the latter, after gazing at him in wonder for a few minutes, turned to her mother and exclaimed:

"Why, ma, that's not a real soldier—it's pa."

HAD BEEN SHOPPING.

A little boy of five went with his mother to make a call. The lady of the house, who was very fond of children, told him she intended to ask his mother to let her have him. "Don't you think that your mother would let me buy you?" she asked. "No," he said, "you haven't got money enough." "How much would it take?" she asked. "Three hundred dollars," he answered, promptly, "and you haven't got that much." "I think I could manage it," she said; "if I can, will you come to me?" "No," he said, with decision; "mamma wouldn't sell me, anyhow. There are five of us, and mamma wouldn't like to break the set."

RIDING A HOBBY.

The Archbishop of Dublin tells of a horseman, who, having lost his way, made a complete circle; when the first round was finished, seeing the marks of a horse's hoof and never dreaming that they were those of his own beast, he rejoiced, and said, "This, at least, shows me that I am in some track!" When the second circuit was finished the signs of travel were doubled, and he said, "Now, surely, I am in a beaten way;" and with the conclusion of every round the marks increased, till he was certain he must be in some frequented thoroughfare and approaching a populous town; but all the while he was riding after his horse's tail and deceived by the track of his own error. So it is with men that ride a hobby.

Reconstruction of the Preaching Service

The problem of the preaching service is that of attendance by the youth, especially those attending the Sunday School. Time-honored customs, loyalty to traditions, especial emphasis on rites and ceremonies and a holy reverence for religious forms has caused a feeling of devout sacredness for the entire church program and a mighty effort has been made to adapt the children to the preaching service whereas the fact is that it is the children that are sacred and not the church program and it is the church program that needs to be adapted to the class we are longing to have attend the preaching service.

To insist upon the children attending the preaching service not adapted to childlife, to insist upon the youth's attendance even without taking into consideration the characteristics of the adolescent is to violate every pedagogical principle. Should Christ be the pastor of a church today, do you not think that he would again place a child in the midst and ask all to become like this child if they would enter the kingdom? We have been saying to the children unless you become like the adult in your worship you are lost.

The very fact that the churches are begging for an audience, when the audience has been at the door, indicates that something is wrong somewhere. We have been trying long enough to reconstruct the child, why not try the plan of reconstructing the preaching service program taking into our thought the life of all ages and especially the children, and the youth now found by the thousand in the Sunday schools of our land.

The plan of "grading" in the Sunday School seen in the graded school, the graded lesson, grading the teacher, etc., is the result of adaptation and reconstruction; the great forward strides that the Sunday schools are making may be directly traced to the above facts. If adaptation and reconstruction of the Sunday school program has worked marvelous results, why would not corresponding results follow an adapted, reconstructed preaching service program.

We present a few plans and suggestions that may be of practical value to the churches.

First.—Some pastors are using the plan of preaching children's sermons at the opening of the preaching service, excusing the children at a proper time during the service. There is the splendid advantage of developing the family life in the worship, as the children may be seated with their parents during this service. And then it will be quite easy to hold a goodly number of the children for the main service, if the attendance at a part of the service is secured. Then the assistance of the parents in the spiritual life of the youth may be the more easily enlisted, since the morning worship will form a basis for the family's conversation in mutual helpfulness. Whatever else is done the co-operation of the parents in religious education must be secured.

Secondly.—Where the congregation will allow it without offense, the message can be prepared in similar form, with plain language, made interesting with apt illustrations. After all it is a

high art to be able to bring a gospel message that is simple enough to be comprehended by all and yet scholarly enough to satisfy the adults. As a general rule, the adult section of the church will be so well pleased to see the younger class in the church service that there will be no offense, should the message be such as will be best adapted to the youth. Such a service will be more ideal than to dose out the gospel in two messages, one a children's dose, the other for adults and the boys and girls of the teen age will be more apt to feel that it is a service for them.

Thirdly.—The plan of having the children and young people take a special part in the preaching service has worked with remarkable success. John Wanamaker's Sunday School furnishes two choirs that sit on the two sides of the gallery and furnish special music. Not a few churches change the opening part of the regular worship, omitting all the preliminaries possible, such as the hymn, organ voluntary, special music by the choir, the announcements (these are printed and distributed at the close of the service) making a place for a twenty minute special service rendered by the Sunday School. This plan is used monthly without announcement and the service is built around some special day, such as mother's day, fathers' day, flag day, temperance, missions, Easter, educational day, Christmas, etc. What services are better attended than children's day service, the Christmas and Easter services rendered by the young people and the children. As a usual thing the churches are filled with large audiences and although the program may be simple, there is general satisfaction. Nothing is thought of the service being too long for the children to remain, and often words of commendation and praise are given to the leaders for conducting such services. Why not repeat similar services more often?

Fourthly.—The plan of having a Junior Church, or a service worship especially adapted to all below a certain age, conducted simultaneous with the preaching service is very feasible. Here is a splendid opportunity for the assistant pastor and in churches where there is no assistant pastor, Y. M. C. A. and Y. W. C. A. workers could be used, or some members of the adult Bible Class, or some of the official members of the church of some of the Sunday School teachers.

Fifthly.—It is possible to have a number of religious services at the time of the regular preaching service, these services being graded, having such a service as would be best adapted for the group. A room for the little children and babies caring for them with wholesome entertainment while the parents are enjoying the hour of worship unmolested by the cries of the children. The Beginners might form another group where the service of worship would be conducted especially adapted for them. And then another group of the Juniors and other group of the Intermediates. Memorizing of the scripture, singing from memory religious hymns, studying prayers, hearing short gospel talks,

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The Busy Minister

WM. FROST BISHOP, IN THE LOUISVILLE COURIER JOURNAL

The pastor of a city church is a busy man. His door bell rings from 8 a. m. till 11 p. m. He pays as many calls as a physician, writes as many letters as a business man, entertains as much company as any other private citizen, and spends as much time in hard study as any successful lawyer. Men have passed into the ministry from all the professions and callings of the world, and their testimony is that the labors of the ministry far exceed those of other vocations in life. Every conscientious clergyman works under the eye of his "great Task Maker," an invisible presence ever at his side, to whom a final account must one day be given. The work of the preacher is so hard, the pay so small, the earthly rewards so meager, that no man in his senses would ever enter the ministry except from unworldly and spiritual motives.

In view of these well-known facts, it is not strange that preachers everywhere have read with pain and astonishment the charge of "laziness" brought against the profession by one of its members, the Rev. Dr. Matthews, of Seattle, Wash.

Whatever may be the faults of the Christian ministry in this land, it is certain that indolence is not one of them.

When answering the question, "What is wrong with our churches?" the reply of Dr. Matthews was ministerial "laziness." For a resume of Dr. Matthews charges, see *July Expositor*, page 618.

"Organization also is necessary. Some preachers thought when I was elected Moderator that I merely had a big mob in Seattle instead of a church, that people swarmed in and then out, just as they did with Dr. Talmage. After Dr. Talmage died nobody could find his church." The writer has had some small experience with pastorates in large cities, and for many years has enjoyed an extended acquaintance with the clergy in three leading States of the Union, but to find one single pastor who could retire at night or rise in the morning just when he liked has not been his fortune. "No boss right on the spot?" What about that doorbell that begins to ring before breakfast is over? What about the endless round of engagements for the day—morning, afternoon and night? "No whistle to call him?" "No customers waiting to be served?" Where is such a minister to be found? If no other, the pastor has a "boss on the spot" in the shape of the hydra-headed public, and, if from time devoted to their service he can snatch a few hours from study, not stolen from needful sleep, he is most fortunate. No man is so little the master of his time as the pastor of a church.

Dr. Talmage for years thrilled twice each Sabbath congregations numbering from 5,000 to 8,000 people. He was the only man in the world's history that ever preached the gospel every week through the press to 25,000,000 readers. While he yet lived his sermons were published in all the tongues of the civilized world.

As to the fact that Dr. Talmage's congregation in Brooklyn dispersed when he left the city, at the close of a pastorate of twenty-five

years, when the pastor's health was broken, his great tabernacle burned to the ground. It was the third he had built in Brooklyn and the third to go up in flames. To build one is a Herculean task. He thought he had done his part.

"VIRGINIBUS PUESTRISQUE."

"Where is Jack?" asked Mr. Rogers, as he came in at six o'clock. "He was late to dinner last night, and he's going to be late again tonight."

"I saw him with that Jones girl," answered his daughter Dorothy. "She is a new girl in town, very pretty, but terribly bold. I'm sure she's not nice. I do wish Jack wouldn't go with her."

It took Mr. Rogers a long time to get out of his overcoat and take off his gloves. Generally he was full of boyish spirits when the day's work was done. Now he is very quiet, and he looked long and absently out of the window.

Presently the door opened, and Jack came in.

"Jack," said his father, "I want to show you something."

Relief and interest showed instantly in the boy's face. The dread question was not to be asked, after all.

Mr. Rogers led the way to his workroom in the attic. There were his carpenter-bench and his tools and his lathe, and in the corner was the dynamo that worked it. Jack had seen them all many times.

"What is it, father?" he asked.

Mr. Rogers laid his hand upon the dynamo.

"Jack, by means of this, a mysterious power becomes mine. We call it electricity, but no one knows what it is. We only know that if we treat it in the right way, it will enable us to do wonderful things. It will work our mills, and light our houses and our streets, and run our cars. It will enable man to do more than any other power that has been discovered. But at the same time, if you treat it in the wrong way, it will strike you dead!"

"Yes, father, I know that," said Jack.

His father turned toward him with an earnestness that Jack had never before seen in his face. "There is another power, very like this in its results. There is the mysterious feeling that men have for women and women have for men. Treat that right, and it will bless your life and ennoble it, and make you ten times, yes, a hundred times, the man you could ever be without it. Nothing of earth will do so much for you if you treat it right. But treat that feeling wrong, and it will curse you, and blast your life, and kill your immortal soul!"

For a moment they looked each other square in the eye. Then together they went downstairs in silence. In the hall below, Jack put his hand on his father's arm. I know what you mean, father, and I'll follow the right!" he whispered.—*Youth's Companion*.

The Church Organ Department

CONDUCTED BY W. E. WOODRUFF

[Inquiries addressed to Pipe Organ Department of The Expositor will receive attention by Mr. Woodruff, who will also furnish a series of articles that we hope will save churches thousands of dollars and give them music that will aid in worship.—Editor]

Our former article—or articles—since there have been two general summaries of principles regarding church organs, have brought a large number of inquiries, and these letters, as far as they suggested details, or generalities, have been answered. Some of these inquiries have been of so general a character that the editor could not find occasion to go into details, since the writers were apparently not ready for details or not interested in them. Some of the replies sent out from this department have brought warm acknowledgments, and have cheered the writer with the thought that some help was being given in a field where the perplexity is great, and to the average layman unsolvable without assistance. But such assistance, unless unbiased, only adds to the confusion. I mean that organ agents and firms, intent upon their own success and the flow of money into the treasury are like to make claims as to their own, and criticism as to others, that are to be taken in some degree at least as trade activities, and not worth always the full value we like to place on the word of advice.

I would say to the organ seeker to be prepared to scatter the grain of salt on much that you hear. Seek for yourself. Ask advice from well-known players—and there are many who are so interested in the science of organ building that they will give you value in an answer. I will always refer you if requested. I regret to say there are others who, while tossing the letter of reply into the mail box, seek the inviting sheen of the green legal tender around the corner. A man who talks for money can't, though he would, talk as fairly as the man who talks for the cause and does not take money. Anybody ought to see that. Some of my correspondents, after rehearsing various details and asking many questions, have suggested that it is not fair to me to prolong such a correspondence without compensating me. To such I have replied, thanking them for the thought, but saying that to accept money might prejudice my judgment, and though I have the American's respect for what money will do, still there are circumstances under which it cannot be received.

* * *

I would say generally that most of the inquiries are much too general and some too vague:

"We have an old organ in use thirty years, built by So-and-So. Do you think they are eminent enough to be entrusted with building a new organ?" That's certainly general enough. It depends. What money do you purpose spending; what is your church area in approximate height, depth and width; organ to be placed outside a chamber or inside? One chamber or two? Echo organ desired? What general number of stops and number of man-

uals are you hoping to get for your money? etc. The most satisfactory, though laden with work, letter I have had, was one enclosing five specifications for small organ and asking me to advise where they were going to get the best value, supposing the firms had practically equal standing. Another letter stated an approximate price for organ; the needs of church and community, and asked me how to go about getting reliable information, and for the names of a few firms eminent and trustworthy. Another letter asked what practical console features an organ ought to have and what approximate tone qualities in an organ of stated size. So they have varied. For the guidance of those who shall hereafter make use of this department, let me say that in order to get information the correspondent should give as much information as he can, and this means approximately, the money available, the matters outlined above and perhaps also the size of choir and congregation, etc. Some of the letters I have received could be answered laconically by yes or no. That is far from satisfactory to anybody concerned in the correspondence.

I think it fair to re-emphasize the idea that we stand against makeshift organs; cheap organs merely assembled out of broken-down and discarded parts of other organs. And also that while it is fair and just to agree that certain people are to be trusted with small work, others ought at least to be brought in when large work is considered.

I have been asked if I believe in duplexing. That depends. It may be useful to a certain degree, and provided duplexed stops are not made to appear like two independent ranks. The specification should show clearly on the face of it about what number of pipes the scheme contains. Also I have urged all my inquirers, whether interested in large or small organs, to insist upon a proper weight of diapason tone. That's the bed rock foundation, and with that, estimated proportionately, you can build almost anything on top. And I might add right here that it is important to call in a man in whom you have confidence and let him pass on the completed organ and tell you whether the specification has been lived up to.

Another thing that I would consider of largest value—a guarantee for one year. In some contracts I see it. In others I do not see it.

As to patterns of console—the importance of this must come after the right tone and quantity, quality, proportion and blend of tone. When we get that far it is, of course, well enough to talk about the console. Other things equal, certain consoles might fairly be preferred to others. Taste governs largely in this. Also a bit of experiment. I remember the case of a big four manual for which the organist insisted on the straight pedal board. We asked him to give the concave radiating a fair trial. He did so and was converted soundly in a half hour. It would have been an offense

(Continued on page 638)

METHODS OF CHURCH WORK

E. A. KING, EDITOR, NO. YAKIMA, WASH.

Again we come to the hard month of the year. That is, it is difficult for many a pastor because of the intense heat and on account of the general lethargy of the people.

As we have said many times before, we believe every minister should have a vacation either during the month of July or August, and in many rural communities and small cities, where there are other churches open, the one church may well be closed, except the Sunday School.

A good arrangement is to have the pastors combine in their vacation plans so that at no time during the season all the churches will be closed.

Here in our own city there are to be union Sunday evening services in two churches during the latter part of July and the first part of August. The offerings will be pooled and divided equally between the churches taking part.

In many churches this month much can be done to make church going comfortable. There can be an abundance of flowers. In some cases electric fans are available. For variety the phonograph or the piano player would create interest. Fans for everybody may be secured from some respectable advertising firm. The services should be shorter and in some cases out-of-door meetings even in the forenoon would help greatly.

The pastor should not become discouraged during this season. He should "let up" on his work and if it is impossible for him to take a vacation out of town let him take things easy. In September he will find himself a better and a stronger man.

* * *

It is a source of continued satisfaction to the editor to receive words of appreciation from his readers. Hardly a letter is received that the writer does not give expression to this feeling. It makes it easier for us to do our work for our large family of 15,000 ministers. However, let us urge again upon you the fact that this work is co-operative. The editor seeks to provide a clearing house for all kinds of helpful methods. Therefore, send us samples of your printed matter, copies of your bulletins occasionally, and accounts of any of your successful church activities.

* * *

Send everything to Rev. E. A. King, 4 South Sixth street, North Yakima, Washington.

A BUNCH OF GOOD METHODS FROM OREGON CITY.

REV. G. N. EDWARDS.

The "Faithful Fifty" plan is a device to get people to attend the mid-week meeting. A card like this is used with marked success:

THE FAITHFUL FIFTY

"I was GLAD when they said unto me, 'Let us go into the House of the Lord'"

In order to help make the MID-WEEK MEETING of our Church the center of our fellowship and a source of inspiration to more of us, I promise to be One of Fifty to put this meeting first on the Calendar of 1913 for at least Two Thursday Evenings each month.

Signed.....

I will also endeavor to come oftener and to bring a friend with me.

Signed.....

"Obey that feared the Lord spake often one to another"

We have lately started plans for the training of young people for church work under the direction of an education committee of five who will plan at least three courses of study: Teacher training, two years; mission study, one to two years; church administration and history, one year. After a three months' course in "Forbush's Young People's Problems," they will be asked to choose which line of study they will take.

We have two intermediate classes, age about sixteen years, who have taken the first two years of the Intermediate Graded Lessons. The course in church administration is intended to prepare them, especially the boys, for offices in the church and Sunday School and young people's work, and to inculcate a knowledge of the Congregational way of doing things and loyalty to our church and its policy.

We have lately decided to omit the Fourth Quarter's Graded Lessons with the Junior and Intermediate departments and spend the time until Rally Day, September 28, which will also be Promotion Day, in revising and impressing the lessons too hastily skipped over in the last nine months.

At the same time a teachers' class will begin at once, led by the pastor, to shape up the review in such simple form that every teacher may have a compact outline of the work to be done. The teachers' class will also study Jesse L. Hurlbut's new book on "Organizing and Building up the Sunday School," in order to get a working idea of what the Graded Sunday School involves and how to manage it.

(Work of this kind is very much needed in most churches and we commend this plan of training the young people for efficiency in church work.—Ed.)

HOW ONE PASTOR INTERESTS THE BOYS.

Rev. C. Rexford Raymond, who has just passed his third year as pastor, has a plan by which he recognizes children belonging to two large Sunday Schools under his charge, when meeting them on week days.

The plan was the invention of the children, from whom it came into general use. Others may nod the head to him, but the children of the schools raise the right hand, showing the open palm. The value of the sign has been great, and its use has extended to fully 800 persons. The pastor distributed to the boys some verses printed on a card, entitled "The Church of the Open Hand."

INSTALLING THE NEW DEACONS.

In recognizing the growing importance of the laymen in church work, it is well to magnify the office of deacon. Some churches do this by an impressive installation service on the communion Sunday following the deacon's election to office.

The pastor repeats what the church has a right to expect of the man whom it has so honored. The officer-elect goes about his new work with more sense of responsibility when he has taken the obligations to serve his Master and the church with earnestness and fidelity. As the cabinet offi-

cer of the church he is increasingly called to leadership. Only gain can come from a dignified and impressive induction into office.

A CHILDREN'S FEATURE IN CHICAGO.

The children's services on Sundays, at 6:30 in the evening, at the Bethlehem Chapel, Chicago, began in September, 1912, with 30 children. They have since been steadily growing in favor until the largest attendance was 225, on the last Sunday of December. Since the second Sunday in November six to eight slides are used at each meeting to illustrate some Biblical topic.

The program for each meeting is simple: several hymns which the children know, the reading of Bible verses responsively, a prayer, or a hymn read in concert, and then sung as a prayer, occasionally a recitation or a song by one or more children, the offering, the slides and the story which they illustrate and a closing hymn.

Four older people are necessary to conduct successfully each service, one to play, one to conduct the singing, one to tell the story of the slides and one to have the general direction of the whole program.

Not all children are admitted free; only those who attend the Sunday School get tickets admitting them to the meeting on the same Sunday. Others have to pay two cents admission if they want to come in. The cost of each meeting is sixty-five to seventy-five cents, and it is paid partly by what the children bring and partly by the contribution of the Sunday School assistant superintendent. The pastor feels that the success of this feature ought to be suggestive to many pastors.—Exchange.

TWILIGHT SERMONS FOR AUGUST.

REV. T. S. BROCK.

- The Secret of Prosperity.
- Jesus in the Country.
- Jesus at the Seashore.
- Jesus Among the Mountains.
- The Joy of Coming Home.
- Raising the Average.
- God is Enough.
- At the Last—God.

THE NEW COMMUNAL CHURCH.

A union church experiment has been started in Forest Hills, Long Island, a new community which had no church. There were not enough representatives of any one denomination to support a sectarian church. So meetings of all who cared to come were held in homes.

The interest was so great that the Cord Meyer Development Company gave them a piece of land and advanced money to build a church. A handsome structure was reared and a young man from Union Seminary called and Christians of every denomination urged to join.

It has been called the Communal Church, rather than the Union Church. The organization was effected in January with thirty-five members and as many more signified their intention of joining. Eight denominations were in the membership: Episcopalians, Congregationalists, Reformed, Presbyterians, Methodists, Baptists, Lutherans and Friends.

The creed, or "standard of belief," as the new church calls it, was framed to emphasize what all churches hold in common. It is as follows:

"We believe in God the Father and in God the Son and in God the Holy Ghost. We believe in the fundamental principles of the Christian faith, as held and taught by orthodox Protestant Christians. We believe in the holy Scriptures as the Word of God, and accept these as our guide to righteous living. We believe that it is our duty, as disciples and servants of Christ, to further the extension of his kingdom, to do good unto all men, to maintain the public and private worship of God, to hallow the Lord's Day, to preserve the inviolability of marriage and the sanctity of the family, to uphold the just authority of the state and to live in all honesty, purity and charity that our lives shall testify of Christ."—Exchange.

A MOTHERS' ASSOCIATION AT WORK.

EMMA F. HEATH, IN THE PILGRIM TEACHER.

"What is a mothers' association and what is its aim?" asked a pastor of one who had had a large experience in work with mothers.

The reply was, "A mothers' association is what the name indicates—a group of mothers meeting regularly to discuss the best methods of child training. The object of these meetings is to help mothers to come nearer to Christ; to instruct their children in religious truths; to raise the standard of the home, and to solve the problems which they meet in everyday life."

This question and answer were the beginning of interest in work among mothers in the Congregational Church of Bound Brook, New Jersey, which soon resulted in a gathering of mothers. They became enthused, organized a mothers' association and commenced work, which is here given in detail.

In October the first regular meeting of the season of 1911 and 1912 was held, and meetings occurred monthly, the season closing with an "At Home" for the mothers of the church and community.

The following program for the season had been printed and two hundred were distributed:

Mothers' Association
of
Congregational Church,
Bound Brook, N. J.
In charge of
Mrs. Wilbur F. Heath.

Season of
1911 and 1912.
Third Tuesday of each month,
3 P. M. in the chapel.

October
"The Province of a Mother."
November
"The Training of the Will."
December

"The True Spirit of Christmas"—Stories.

January
Evening Meeting. All Parents Invited.
"The Father's Part in the Training of the Child."

February
"Rainy Day Occupation."
March
"Perplexing Questions,"
April
"Unconscious Influences."
May
Social Gathering.

All Mothers Cordially Invited Whether Members of Congregational Church or Not.

This program was printed in a small folder. On the first page was a picture of the Sistine Madonna, with the line, "Up to me sweet Childhood looketh," and on the back page a single verse:

"God help us mothers all to live aright,
And may our homes all truth and love enfold,
Since life for us no loftier aim can hold,
Than leading little children in the light."

The order of service is a short devotional service, reading of minutes, treasurer's and librarian's reports, new business, music and topic for discussion.

Various methods are used in presenting the topic. Sometimes the leader opens the subject by giving a short talk, leaving time for discussion of the topic by the mothers, who feel that such discussion is most helpful. Another method is having the mothers prepare short papers, followed by discussion. Occasionally an outside speaker, a specialist on certain topics, is secured. A question-box meeting is very helpful, questions upon a topic being sent to the leader before the meeting and answered either by the leader or the mothers.

The mothers' library contains about fifteen volumes and half a dozen magazines. These volumes are loaned to the mothers without expense.

There are no dues. A basket stands upon the table and voluntary offerings are placed in it at the close of the meeting. By this method all expenses have been paid, new books purchased and a subscription entered for a child study magazine.

Five committees, devotional, outlook, music, decorating and social, form, with the officers, an executive committee.

While the mothers' association is the youngest organization of the church, it long since discarded its swaddling clothes and is now a healthy, well-developed child, full of enthusiasm and promise.

The door of our association stands wide open for mothers of other churches and of no church. We believe with Coleridge that "A mother is the holiest thing alive." We desire to become such, and our prayer is:

"Father, order all our footsteps;
So direct our daily way,
That in following us, the children
May not go astray."

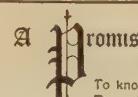
How to Bring the Church and Sunday School Together

During the past four or five years the editor of this department has received more letters about the difficulty of uniting the church and the Sunday School than about any other subject. For this reason we publish the following editorial from the pen of Rev. Howard A. Bridgman, D. D., editor of "The Congregationalist and Christian World." We would be glad to have accounts from pastors who have met and solved this problem:

"A Sunday School teacher of more than ordinary capacity and insight came to us recently considerably disturbed over the status of the Sunday School in the church of which she is a member. It seemed to her that the Sunday School was not properly related to the life of the church and that the weakness of many a Sunday School lies in its separate-

CHURCH SOCIAL WEEK: AN EPISCOPAL VENTURE.

The methods employed in the "Promise Card" of the Church Social Week, by the Episcopal churches, rest in part upon psychology.



During the year to come I promise to try.
To know God's will and Word,
To work as I have opportunity for Christ and His Church,
To give as God has prospered me
And by the help of the Holy Spirit to do all of these things in greater measure than in any years of my life thus far

POSSIBLY 10,000 EPISCOPALIANS WILL SIGN THIS
"PROMISE CARD" DURING CHURCH SOCIAL WEEK
IN NEW YORK CITY

The promises are for one year; a definite time. The signed card is to be put upon the offertory plate and presented the same as is a financial offering in an Episcopal church.

The putting of the cards into a handsome leather-bound book has several reasons behind it. One is to group the family records. Another is to form a fresh parish list, to become a part of the annals of the church. And a third is to be a tie, a new one, between God, the parish and the signer.

The detail work of the week is put upon laymen. They serve on committees usually of three members each. The sermons and addresses are given by the preacher or by a member of a band of speakers constantly heard throughout the year. The aim is to maintain the normal and have no anti-climax.

The bands of speakers are both clerical and lay and are trained speakers on various lines of work, going into suburban parishes and missions throughout the year to strengthen the pulpit. Poor preachers who are rectors are thus helped and often situations saved.—Exchange.

WHERE DID I READ THAT? Shaw-Walker ad. on another page tells facts you want to know. Turn to it now. Adv.

ness from the church to which it is nominally allied. Too often, according to her judgment of the situation, its officers, as well as the promoters of organized Sunday School work in a county or state conceive of the Sunday School as an end in itself.

"Without indorsing in every particular her assertions, we believe that this discerning woman points out a common situation and one altogether unsatisfactory. We are impressed, as we go about among the churches, with the absence of desirable bonds between the church and the Sunday School. They are too often two distinct institutions. We find pastors whose interest in the Sunday School seems perfunctory and lukewarm.

"The morning congregation, composed mainly of elderly and middle-aged persons, as-

sembles for its service of worship, but where are the bright faces of the children, where are the boys and girls in their teens? Sometimes in congregations numbering several hundred persons we can discover hardly a baker's dozen under fifteen years of age.

"Then after a dignified hour of worship and hearing a sermon, the congregation disperses, most of its members returning to their homes. A few minutes later, under the same roof, perhaps in another auditorium, the Sunday School comes together. It is often larger than the morning congregation, but how different in its makeup and spirit.

"This line of cleavage is unfortunate. It is not good for the children to miss the restraints and inspirations of a formally conducted church service. It is not good for the church itself to look so seldom upon the children or to forego the benefits of regular Bible study.

"Children's Sunday, which has just been so joyously and profitably observed, furnishes timely example of a wholesome commingling of old and young, staid church members and the plastic material out of which the church members of the future are to be made. But Children's Sunday comes but once a year, whereas something equivalent to it should take place at least once a month.

"The church is more at fault in this particular than the Sunday School. The school is the child of the church, and the mother has the primary responsibility. All depends upon the conception which the church cherishes of the value and function of the Sunday School. When a church pays \$30,000 in six years for its music and appropriates not a cent directly for its Sunday School, as we happen to know a certain city church has done in recent years, it looks as if it cared more for entertaining its adults than for establishing children in the Christian life and building them up in the Christian character. Many churches have yet to realize that the Sunday School is an integral part of its own life, that it is the church teaching and being taught, that as the main function of the morning service is worship, so the main function of the school is teaching, but that it is one and the same organism.

"This is our creed with regard to the relations of the church and children:

"We believe the church should include in its annual budget an appropriation adequate for the maintenance and improvement of the Sunday School.

"We believe that the Sunday School pupils should be trained to consider the church as one of the objects of their regular benevolences.

"We believe that the leading officers of the Sunday School should be elected by the church, and that they and the important committees of the church should confer and work together.

"We believe that the morning service of worship should occasionally, if not regularly, be adapted to the children and that they should be present at least for a part of the time.

"We believe that the members of the church of all ages should avail themselves of

the opportunity the Sunday School affords for systematic Bible study.

"We believe that the church should take pains to manifest its interest in the Sunday School, and realize that it possesses in the school the most powerful evangelizing and character-building agency."

BUILDING UP THE SUNDAY NIGHT SERVICE.

Dr. James L. Hill discusses helpfully, in his interesting book, "Seven Sorts of Successful Sunday Evening Services," many different ways of developing a large and interested Sunday evening congregation.

Writing of the "Sermon-Lecture Plan," among other things he mentions the new opportunity afforded the pastor by the science of sociology. He says:

"The science of sociology has been developed, the word almost coined, since many intelligent laymen and since many ministers were in school. It is now way out to the front. Events in which the whole community has a consuming interest are giving it chief place. It is simply exegetical of the second great commandment, and so falls within a preacher's domain.

"Many people know neither the facts nor their duties, but are willing to be taught. All are students together in these matters. It seems due to Christianity that people should definitely know what would happen in their community if all were good Christians.

"Again, there is a wide brace of books recently developed, which we interpret as a reaction against the materialism which our great recent advance in material wealth has occasioned. People see that material things are not the most of life, and so turn toward a 'menti-culture,' which is varied in its statements, but is wonderfully widespread.

"The people see at least a half-truth, and begin to grope and feel after it. It is no use to repress. It is not wise to scold. They need to be led and helped. These new treatises on Anti-worry and Anti-anger, in which the elimination of evil passion is taught and their popularity indicate the need of new lines of public instruction."

Since Dr. Hill wrote the above great advances have been made along this line. Today there are a great many books and magazines available to the preacher. Among the periodicals we place first of all "The Survey," which every minister of the gospel should possess.

There are a few very important books that would furnish preaching material for many months, and we do not see how a pastor can afford not to possess them. We give the list here and hope it may prove helpful to those who as yet may not have read them:

"Jesus Christ and the Social Question," by Francis Peabody. "Christianity and the Social Crisis," and "Christianizing the Social Order," by Walter Rauschenbusch." "Socialism and the Ethics of Jesus," by Henry C. Vedder. These are all published by the Macmillan Co., New York. A recent popular book on "American Social and Religious Conditions," by Charles Stelzle, is published by Revell Company, Chicago.

WHAT THE BROTHERHOOD IS FOR.

W. B. PATTERSON, IN "MODERN CHURCH
BROTHERHOODS."

The mission of the brotherhood is, at least, of a threefold character:

1. To develop the initiative and increase the efficiency of churchmen in all affairs that relate to religion, the church of Christ and the kingdom of God.

2. To make the church practical, as well as inspirational, in its co-operation with all instruments and agencies for religious, moral, civic and general social betterment.

3. To encompass the men who are not related to the church (and primarily those men who are manifestly in sympathy with it), so as to bring about their avowed conversion to Christ, their membership in, and their intelligent activity for his church.

In a word, the object of the Brotherhood, its supreme purpose, its chiefest concern is, not to preach or manifest a churchliness, not to phrase or voice a new creed, nor to recite a more or less intelligible dogmatical formula of faith, but to get men to adopt Christ's viewpoint, and to apply it to all of the relations of life.

This is to be done through the developing of

an entirely new order of preachers, known as Brotherhood Men; who shall wear no distinctive garb and emphasize no particular denominational idiosyncrasy, but who shall carry the Spirit of Christ into the factories and the mines, the shops and the offices, the banks and the warehouses; and who shall be found in all trades, professions and pursuits, in the busy marts of the world, on country lanes and city pavements.

These preachers will not be keenly intent upon the discovery of a celestial kingdom of God, nor will they be especially interested in the old questions of heavenly geography. Their chief concern will be the establishment of God's kingdom here and now, and to have it take on the geographical lines of each community. Their intentness will be upon the rediscovery and extention of that kingdom in relation to New York and Chicago, to Boston and San Francisco, to all parts of the world where soul contracts with soul.

One has said that the "supreme objective" of the brotherhood is to unite the men of the church "for larger service in the community, in the state and the world, and thus to make the church a public agency such as it never has been before."

How to Win Children

SAMUEL BLACK, IN "BUILDING A WORKING CHURCH."

Concrete examples surpass theory as the sunlight the candle. The following experiences will, therefore, carry their own appeal for adoption. During a ministry of some twelve years, covering four pastorates in widely varying communities, it has been the practice of the writer to conduct, always once and sometimes twice a year, a catechumen, or Pastors' Instruction Class, in connection with the Sabbath School.

He has tried every conceivable time and plan, but has concluded that, all things considered, it is best to start the class about seven weeks before a communion service, and to teach it during the usual study period of Sabbath School.

The plan is to have the scholars meet with their regular classes as usual, and there report to their regular teacher, attendance, lesson study and offering. To go to the pastor in his study, or other place appointed, for the study period only, returning to the class for closing exercises.

It is announced clearly that the purpose of the class is to teach its members the fundamentals of the Christian faith and to prepare those who desire it for church membership. It is made clear also, that coming into the class is not a pledge to unite with the church, but is simply an expression of willingness to learn more about its requirements and privileges.

It is made plain that when the six lessons are over an opportunity to unite with the church will be extended to all, but that no pressure will be brought to bear; that each one will come or not as he himself shall choose. When the starting of the class follows Decision Day, and this is highly recommended, a special effort to get every member making the decision into the class should be made.

The topics treated in the six lessons will vary according to the denomination and inclination of

the pastor, but certainly they should include the following: God, studying him as Father, Son and Holy Spirit; Sin, its Punishment and its Forgiveness; Salvation, and How it is Secured Through Faith in Jesus Christ; the Church, a Human and a Divine Institution; The Duties and Privileges of Church Membership; The Sacraments, Baptism and the Lord's Supper.

No age limit has been put upon membership in the class, and, while it is primarily for those not yet church members, these have not been excluded. The class had numbered from twenty-five to one hundred, and an average of seventy-five per cent of the members have been welcomed into the church at the communion following.

The opposition of one or two superintendents to taking scholars out of their regular classes for the six weeks has always vanished when he saw the immense benefit they had received. In a case or two, where a whole class has wished to follow the lessons, the teacher has met them at another hour during the week for the study of the International Lesson.

Applicants put through such a course of instruction have proven to be the best prepared of any who knocked at the church doors, and the churches that have been creeping along with half a dozen accessions on profession a year have suddenly leaped up to half a hundred or more.

Pastors may set this down as demonstrated: The larger the Sabbath School, the larger the Pastor's Instruction Class; the larger the Instruction Class, the larger the number uniting with the church on Confession of Faith! and the larger the number so coming, the greater the life and efficiency of the church. Therefore the pastor, ambitious to develop a working church, must

give much more time and thought and work to making large and stronger the Sabbath School.

Another equally fruitful source of the best church membership is the gathering of little children, even members of the Cradle Roll, into the Sabbath School, as the first step in winning their parents to the church. The ease with which this may be done has been proved too often to need argument. There can be no more legitimate method for building up a church.

The children are gathered for their own sakes. Every possible effort to build them up in Christ Jesus is put forth by pastor and teacher. One child is worthy the best efforts of the whole church force; but the fact that their child is receiving such attention and benefit will attract the most indifferent parents.

It gives the tactful pastor sufficient reason for frequent calls. By and by the child will wish to unite with the church. As naturally as he chooses friends from companions of long standing, he will choose the church whose Sabbath School he has attended, and the start is made. Seeing the child interested the parents will be glad, and if they have not other strong preference, will go with their child when they unite with the church.

SERMON TOPICS.

Can I Believe in a Personal God?
Would Jesus Christ Join a Labor Union?
Can I Believe in the Cross of Christ?
Would Jesus Christ Own a Bank Book?
Can I Believe in Retribution For Sin?
Would Jesus Christ be a Socialist?
Can I Believe in the Gift of Eternal Life?
Would Jesus Christ Join a Modern Church?

THE MINISTER AND THE SEX HYGIENE MOVEMENT.

No subject is receiving more consideration these days than that of sex in one form or another. The vice investigations by special commissions and legislatures are proving that the greatest need of the age is moral instruction and character development among children and young people. We must be more thorough in our religious instruction and in all our educational work. The church can do great things along these lines. For this reason every minister ought to prepare himself by reading and study to become a leader in the new reform.

We have just read with great care Dr. Moll's book, "The Sexual Life of the Child." (Macmillan.) It is a thoroughly technical study of sexology in relation to children and grown up people as they illustrate sexual conditions in youth. The chapter on "Sexual Education" is a splendid survey of the subject and ought to be carefully studied by any one who desires to speak intelligently on the subject.

We would like to call attention to a very remarkable book entitled "Phychopathia Sexaulis," by Dr. R. V. Krafft.—Ebing, published by Rebsman Company, New York. It is a book of over 600 pages and deals with sex perversion. It is a thoroughly technical, scientific treatise prepared for the medical and legal professions, but no person should feel that he knows what he ought to know about sex until he has read this book.

The very latest volume from the press on this subject comes from the Bureau of Social Hygiene, New York. It is "Commercialized Prostitution in New York City," by Geo. Kneeland, and is published by the Century Company.

Word comes to us from Rev. Edgar R. Cooper, Bridgeport, Conn., of a splendid work done by the Pastors' Association of that city. He has sent us two pamphlets, one entitled "The Social Evil," and the other entitled, "Shall We Segregate Vice in Bridgeport or Suppress It?" These were widely distributed. As a result the "red-light" district was abolished.

This is the kind of work ministers may do in many places. Doubtless Mr. Cooper would be willing to give any one information who would be willing to give any one information who would send him a request and a stamped envelope.

Readers of this department will be interested to know that the Inland Empire Sunday School Association, with headquarters at Spokane, has created a new Purity Department and has appointed the editor of this department its superintendent.

OBJECT-SERMONS FOR CHILDREN.

Rev. P. A. Heilman, D. D., of Baltimore, preaches every Sabbath morning a five minute object-sermon to the children of his congregation. After the object-sermon, while a hymn is sung, the children are allowed to withdraw if they desire, though they are invited to remain; and a statement to that effect is printed on the church calendar. The following list of topics for these object-sermons through the spring months will be of special interest:

Money—Good and Bad.
The Oyster and the Crab.
The Worm in the Apple.
A Danger Chart.
The Anchor and the Ship.
Iron—Low Grade and High.
A Pocket Rule.
Seeds and Weeds.
Bulbs and Flowers.
A Wonderful Pump.
A Remarkable Telescope.
Coal and Wood.
Candles. Christian Endeavor World.

TRAINING FUTURE OFFICERS.

A novel plan for developing the younger men of a congregation and preparing them for future service is being used effectively by Lander Memorial Methodist Episcopal Church, South, Louisville, Ky.

A junior board of stewards is selected by the pastor and the regular board, made up of young men capable of leadership in church work. While this junior board is undertaking some definite work of its own under the direction of the pastor, it does not represent the church in an official capacity.

It meets with the regular board, taking note of all the proceedings, and is occasionally invited to take part in the discussions and the settlement of important questions, but never permitted to vote. These young men are thus becoming vitally interested in the work of the church, familiar with the details of its operation, and are ready to step into places of official responsibility when the call comes.—Selected.

The Pastor and the Denominational Publications

"We are convinced that, if the pastor desires to promote among his people an intelligent interest in the life and work of the whole church, the very best way is to set earnestly about the task of getting his members to form the habit of reading one or more of the periodicals which are devoted to the interests of the denomination, at least one of the denominational weeklies.

"One of the most eminent ministers of the M. E. Church recently said: 'In the ministry of more than forty years in revival work in all parts of the country, I have found that the homes where our religious journals are found are the most spiritual in life and consecrated in labor for Christ. And more—I have always noticed that the pastors who have given special attention in the pulpits and home to get religious papers into the families of their churches have excelled in their work of saving men, promoting missions and all the financial departments of their churches.'

"The reason we think that to encourage the people to read the church papers does more to promote general intelligence about the work of the church than may be accomplished by any other plan is because people, by some mysterious process, become attached to such a periodical after reading it for a short time and so are much more likely to read what it contains than to read even better material which reaches them in unfamiliar forms. The weekly paper that has become a part of one's life has much more influence than any other form of reading matter."—The Cumberland Presbyterian.

THE SECRET OF A SUCCESSFUL MEN'S BIBLE CLASS.

The Bible Class in California Avenue Church, Chicago, reveals a remarkable earnestness and consequent success.

"The secret of its growth is not a peculiarly favorable environment. It is simply hard work against tremendous obstacles. The church has no good meeting place for such a class. It cannot be by itself. The big men's class has to share the church auditorium with two other large classes. The teacher who commands the section of seats allotted to the men needs the talking gifts of the campaign orator.

"But the work in the class on Sunday mornings is no larger a factor in its upbuilding than the labor of a little group of men behind it, doing committee work during the session and planning a campaign of 'backing up' which goes on every day of the week. For two years Grant Seaton has managed the recruiting department with all the keenness of a promoter of a successful financial scheme.

"Telling of the inception of this branch of the work, one of the leading men said: 'Some three years ago I began to think that political methods could be used to advantage in the Bible class work and decided to install a comprehensive system for keeping in touch with the young men of our community.'

"We divided the church into districts with a district captain whom we made responsible for the members on his list. Each week a calling

list is drawn up. Any whose attendance was considered doubtful were called upon during the following week by from one to five different callers and earnestly requested to attend class the following Sunday. If very doubtful, some one would call early Sunday morning. The best time to call is Saturday night, as it would be fresh in their minds Sunday morning.

"A short, snappy call of five minutes' duration is the most effective. The best hours are from six to eight. This calling machine has brought up the attendance on good days to over 300, and the membership to nearly 600. Some of the present leaders were those who a year or two ago were almost dragged to class.

"Trained and consecutive leadership, an enthusiasm for hard work and a strong evangelistic impulse—these are the factors in the upbuilding of the big class."

MY EXPERIENCE IN STREET PREACHING.

REV. W. A. BARTLETT, D. D., OF CHICAGO.

We have long had a feeling that in this congested neighborhood the gospel should be taken out of doors to those who will not come in. For myself, I think I lacked the courage. This year, when I suggested to the Young People's Society that we go to Madison street, a West Side thoroughfare and "levee" district, there was a rather unexpected response from the young people.

I confess that it was with some trepidation that I conducted as fine a band of young Christians as ever walked, to our noisy corner. The surface road has recently been relaid, as it would appear, with special reference to discouraging street meetings. The cement foundation with welded steel rails causing a continual roar, rasping, grinding, as the cars swept almost uninterrupted by.

We took with us a portable organ, and as we started in on the first hymn there arose a somewhat disconcerting yell from the saloon a few feet away. The night was warm, and a crowd of over 100 was attracted by the singing. Many of the singers belong to our Choral Union, one of the four chorus choirs, and they have sung in the oratories and cantatas of our musical year. Therefore the singing was surely on a par with that of the Salvation Army friends.

In the intervals of the noise from the cars I read a brief passage of Scripture, preached a ten-minute sermon and found myself enjoying the novelty of the situation. When the cars went tearing by I stopped, and the crowd did not move. Once a band went past, playing most seductively, and I suggested that we listen to that. There was one intoxicated woman who soon ambled off unsteadily. One man in the crowd said excitedly to his companion: "He ought to be arrested, that guy." But his friend said, "Shut up; he's all right."

I was impressed with the respect of the crowd. I had looked for jocularity and perhaps disturbance. Men who had been smoking took their cigars out of their mouths and gave earnest, respectful attention. Indeed, it seemed to be even

more thoughtful than the average church congregation.

It was my aim to speak to them with the same regard and dignity that I would address any convention of ministers and laymen. At the close I offered prayer, and most of the hats came off. An urgent invitation was given to all to come to our service and the young men distributed cards and dodgers. I knew many of them would not accept because their garb was to noticeably soiled and scanty. Even the most democratic church could not make them feel at home, although I frequently see at our evening services men with little better outfit than these. It always makes me glad.

THE CHURCH AND THE OPEN COUNTRY.

The Missionary Education Movement of the United States and Canada has performed a splendid service in publishing "The Church of the Open Country," by Warren H. Wilson. It is calculated for use in mission study classes and is up to the usual standard. The book has 238 pages and is profusely illustrated. It discusses the place of the church in the rural community. Every pastor of a rural church should have the book. It costs only 50 cents in cloth and 35 cents in paper. It would do a wonderful lot of good if a class in a country church would take to such study.

LINKING UP THE CHURCH AND SUNDAY SCHOOL.

In the Waveland Congregational Church of Chicago among the full set of church committees is one that acts as an advisory committee for the Sunday School. This committee consists of the pastor and two others. We believe that this method of connecting the church with the Sunday School in an official way is admirable.

HAVE A DROP-IN CLASS.

This is the pleasing name of a Bible study class in Union Church, Boston. It is a class of ladies, who are taking up at the present time the study of various Psalms selected by the class.

On the last Sunday of each month there is a study of current events from a religious viewpoint under the general title, "God's Hand in the History of Today."

The Christian Herald has a department on the Bible and the news of the day that would help.

ONE WAY IN HAILING THE VISITOR.

A bright idea has been adopted at First Church to reach visitors who are in Lyndonville, Vt., over Sunday. A post card has on its front upper left hand corner a nice, small picture of the church. On the back is the outline of a suitcase, upon the front of which is printed the following, to be filled in with the name of the visitor invited and signed by the pastor or a member of the church:

The First Congregational Church,
Lyndonville, Vt.

M.....
We have noticed your name as a guest in town. This church is looking for business. The Commercial Traveler, the Tourist and the Visitor are made to feel at home. We aim to have services,

brief, bright and brotherly, with plenty of singing and music as a feature. May we "show you?"

Yours truly,

Our services:

10:45 A. M. Morning service.

12:00 M. Sunday School.

7:00 P. M. Song service and short talk on live topics applied to right living. All over at 8:00.

A SPLENDID "AT HOME" PLAN.

The pastor of the First Baptist Church of Cambridge, Mass., is "at home" on Monday evenings for any that desire religious conversation. Such a standing arrangement, especially when backed up by personal invitation, cannot fail to be a power in any church.

FIFTY-TWO DAYS TO MEND A WALL.

A very good idea for the accomplishment of a definite work within a definite time was given only a year ago by a district superintendent to the Epworth Leagues on the charges under his care, at their autumn convention, based on the fifty-two days spent by Nehemiah in repairing the walls of Jerusalem.

He appealed to the members to survey the walls of personal character and to do some specific work of repair within fifty-two days following the convention, and to unite, one and all—calling others into the service, as did Nehemiah after viewing the walls—to rebuild during the specified time the walls of their League life, by special evangelistic effort, the forming of mission study classes, an extension of their mercy and help and social work, and so on, ending the designated time by a rally Sunday and an evangelistic service.

This idea may easily be elaborated to apply personally to each member of the church by urging them to give individually special attention to repairing defects caused in their own lives through carelessness and indifference; that if they have not been in the habit of going to the church prayer meeting they should make it a point to attend; that if they have neglected work in the Sunday School they should take it up and so on.

If you should want to try this idea it might be well to start it on the tenth of November, that the fifty-two days may end with a watch-night service on the last night of the year. The people might be prepared to make some definite resolves at the beginning of the new year and be more enthusiastic for the special services usually held after the first of the year.—The Ministers' Social Helper.

HOW TO WELCOME STRANGERS.

The evening church service has for a long time been a problem in the First Methodist Episcopal Church, Rochester, N. Y. Often a majority of the audience are strangers; and, so large is the church membership, none but members of many years' standing have dared to welcome strangers for fear of speaking, through mistake, to some one whom they ought to know. Some time ago the pastor issued a call to all who wished to work to meet him. One of those responding was made leader. As each member of the band enters the church, this leader directs him to some

stranger in the audience whom he is to make his especial charge. If the stranger proves unattached to any other church, he is, if possible, introduced to the pastor; and his name and address are taken. At any rate, he is given a cordial welcome. Afterward the pastor or one of the band, or both, call upon him.

This simple scheme has not only changed the atmosphere of the church, but has also been the means of bringing many new members into the church.—Exchange.

CHANGE "PRAYER MEETING" TO "CHURCH NIGHT."

The minister of the First Congregational Church, of Topeka, Kan., has a plan for the Thursday evening prayer meeting. Thursday evening is called "church night," and is to be kept for church engagements.

The plan is for each committee to select a certain Thursday evening in the month upon which it holds its regular meeting. This includes the Sunday School, Christian Endeavor and all committees that must meet in the evening.

At the end of an hour's prayer meeting, made bright and attractive, is a five-minute intermission, after which the committees hold their meetings. The committee choosing a certain evening plans to make the prayer meeting hour for that evening pertain particularly to their branch; the next Thursday another committee has charge.—Selected.

How Are You Keeping Your Church Records?

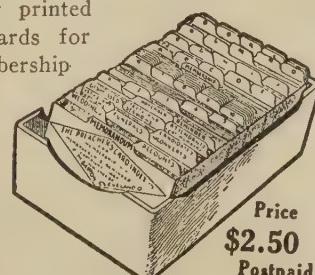
The pastor who desires an up-to-date card record system will find in our

Pastor's Card Record

an inexpensive, yet very complete index that covers all the necessary details of the pastoral office in recording data of church membership, prospective members, records of calls, appointments, weddings, funerals, etc., etc.

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BOOK LIST.

One or more books of especial value to pastors will be mentioned here each month.

"The Victory Life," by J. W. Mayhood, published by Jennings & Graham, Cincinnati, green cloth, pp. 120. This little manual is designed for new converts. It is arranged in twelve chapters for twelve weeks' study after the revival.

"10 FOR 10" **"10 FOR 10"**

WE IN10ND to ex10nd our at10dance 10 each Sunday for 10 10s weeks. It is 10able and not pre10tious to con10nd 10aciously and 10lderly for your at10dance. You may pre10nd it 10nds to disturb the even 10r of your Sunday. But the 10dency will be to make the 10drils of your heart more 10der toward the 10ets taught and make ours 10glie and dis10nd with pleasure. Be 10 10th of the 10 at three 10s before 10 every Sunday.

First Christian Bible School

Printed in our own Pressery

On Orange-at-Gly
Marion, Ga.

(Continued from page 628)
against progress to have specified a straight board.

I have heretofore said that it is foolish waste of money to pay an organist to draw you specifications. Any trustworthy organ builder knows more about it than the individual organist, and the honest organist will tell you so. The other kind will take your money, draw up a scheme, chuckle with glee, and then the organ builder will alter the submitted scheme to suit himself—as he ought. I know several instances wherein the money thrown away for such service would have added a valuable stop in the organ. I know of many other schemes where the money paid as commission to the organist who "brings in the contract" would have, if applied to the organ, have added considerably to its resources. If an organ builder is held up for a commission who suffers? Not the builder, who can subtract it out of the organ. The congregation suffers. Don't ignore your organist, of course, but so manage the thing that you are going to get all you have to spend **inside the organ**. You would be amazed at the petty graft in the organ business, and yet I really think it is on the decrease. Against the grafters—and I know several—I place those honest, earnest organists who want every addition possible, and who not only do not ask commissions, but who have either stated at the outset that no such thing was in contemplation, or have refused the bait if offered. An organ near me had a graft bait attached of \$300. The organ has never amounted to anything except to play tunes. It has no tone qualities to make a man stop in passing the open door, and a few months after building and installing, the frame work began to develop "wandering" functions, and parts wandered from parts till the whole thing leaked wind as a sieve leaks water. A sum of \$400 more was required to sew the

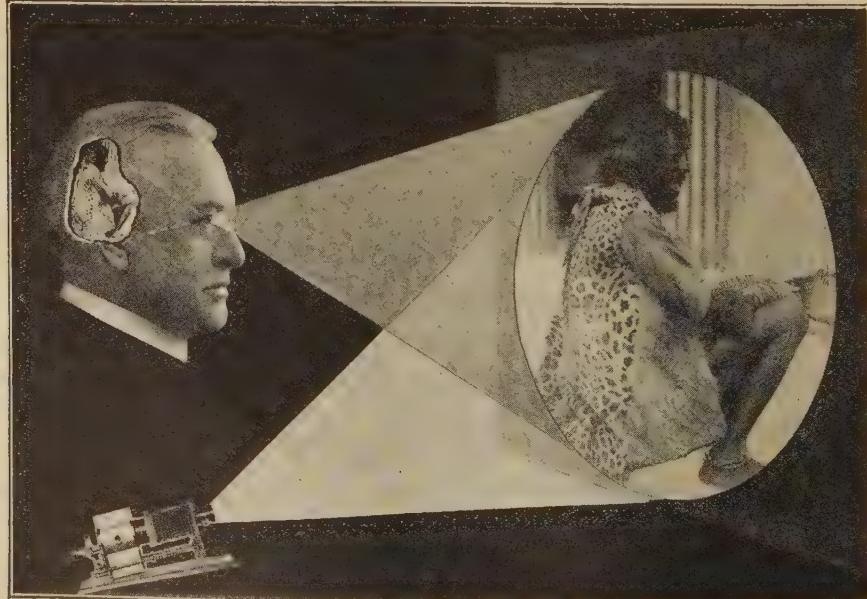
thing up again. And this leads me to a remembrance of a glue man once stating to a prominent organ builder that he had a glue that was absolutely the best thing ever, and that he could sell by the barrel for — cents a pound. "All right," said the organ builder, "but you can't sell any to me. I won't touch glue that sells for less than — cents a pound, because I wouldn't sell my reputation for that small margin of profit." Good words—were they not?

The writer has had the hope that letters of inquiry from prospective organ purchasers were going to be supplemented by letters asking about choir music and various choir expedients, training, deportment, etc. And I still hope that such inquiries will come. A grateful letter from a friend in the West came the other day, saying that since the choir had learned some of the music suggested there had been a new spirit of discovery, and the enthusiasm of the unwonted. So come along with your general church music questions and let us all try to help each other.

THE LOGIC OF STEREOPTICON ORATORY.

BY L. F. SWARTHOUT.

It is said that eighty-two percent of the information we receive comes through the eye, but a lecture of eighty-two minutes describing this witch doctor of Portugese, East Africa, could not convey to the minds of your hearers such an accurate and vivid description of this old savage as this photographic re-production has in one minute indelibly stamped upon your brain. Furthermore, eighty-two minutes of eloquence without the picture will be forgotten by the average mind in a comparatively short time. You can lecture until you are gray-headed and you can not possibly make such an impression as this upon a man's brain without the picture.



Illustrations from Travels and Literature

PAUL GILBERT, DURBAN, SO. AFRICA

The Law of Christ. (839)

1 Tim. 1:15; Luke 4:18; Matt. 9:36.

Readers of Alfred Russel Wallace's "Travels on the Amazon" will remember that the further the intrepid voyager proceeded up the great waterway, the finer became the physique of the natives. And at last, when Dr. Wallace reached a point to which no white man had ever before penetrated, he discovered men and women any of whom might have posed as models for Grecian sculptors. The reason is obvious. The savage knows nothing of the law of Christ! He will bear no other's burden. The sick must die; the wounded perish; the feeble must go to the wall. Only the mightiest and most muscular survive and produce another generation. "The law of Christ" ends all that by distributing the burdens of life.

Hatred. (840)

Matt. 5:22, 43, 44; Titus 3:3; 1 Jno. 2:9.

Robert Louis Stevenson tells of two maiden sisters in the Edinburgh of long ago who inhabited a single room. From the facts it must have been double-bedded; and it may have been of some dimensions; but when all is said it was a single room. Here our two spinsters fell out, so bitterly that there was never a word spoken between them, black or white, from that day forward. You would have thought that they would separate, but from lack of means or the Scottish fear of scandal, they continued to keep house together. A chalk line drawn upon the floor separated their two domains; it bisected the doorway and the fireplace so that each could go out and in and do her cooking without violating the territory of the other. So for years they co-existed in a hateful silence. Never did four walls look down on an uglier spectacle.

Island Life. (841)

Gal. 5:14; 6:2; Matt. 5:25.

"We are like islands," says Rudyard Kipling, "and we shout to each other across seas of misunderstanding." In the "Romance of Religion," Olive and Herbert Vivian tell a strange story of two nuns. They were Bernardines, and for five years lived side by side in two adjoining cells, and so slim a partition divided them that they could even hear the sound of each others' breathing. All this time they ate at the same table and prayed in the same chapel. At last one of them died, and according to the rule of the order, the dead nun was laid in the chapel, her face uncovered, and the Bernardines filed past, throwing holy water upon the remains as they went. When it came to the turn of the next-door neighbor, no sooner did she catch a sight of the dead nun's face than she gave a piercing shriek and fell back in a swoon. She had recognized her dearest friend in the world, from whom she had parted in anger years before. Each had misunderstood the other, and thought the other unaffected by the quarrel.

What Thieves Cannot Steal. (842)

Matt. 6:19; Phil. 4:1; 1 Tim. 6:6.

Poor Mr. Little Faith was violently assaulted and robbed in Deadman's Lane. So Bunyan tells us. But the remarkable thing about the crime was that when he recovered his senses and was able to investigate his loss, he found that his assailants had taken only his spending money. The place where his jewels were they never ransacked; so those he kept still. There is a subtle philosophy about the episode in Deadman's Lane. Prebendary Carllie, the head of the Church Army, tells a delightful story of a Welsh miner who, in the days of the revival, avowed himself a disciple of Jesus Christ. He had previously been very profane. With his changed life, however, it became customary for him to meet the most exasperating treatment with a manly smile and a homespun benediction. His mates, disapproving the revolution in his behavior, one day stole his dinner. But all they heard their transformed comrade say was: "Praise the Lord! I've still got my appetite! They can't take that!" The good collier only emphasized in his quaint way the lofty logic of Deadman's Lane. The robbers always leave the best behind them; they cannot help it.

"Especially the Parchments." (843)

2 Tim. 4:13; Heb. 4:12; 1 Pet. 1:23.

The old apostle is caught and caged at last and is writing his very last letter. He expects, if spared, to spend the winter in a Roman dungeon. "Do your very best," he says to Timothy, "to come to me before winter. And," he adds, "the cloak that I left . . . bring with thee and the books, but especially the parchments!"

Henry M. Stanley set out upon his great African exploration with quite a formidable library. One cannot march eighteen hours a day under an equatorial sun, and he gave a prudent thought to the long encampments and armed himself with books. But books are heavy baggage and one by one his servants deserted him. As a consequence, Stanley was compelled to leave one treasured set of volumes at this African village, and another at that, until at last he had but two books left—Shakespeare and the Bible. And we have no doubt that had Africa been a still broader continent, even Shakespeare would have been abandoned.

Sympathy. (844)

2 Cor. 11:29; John 8:11.

Lovers of "Oliver Twist" will remember how the pure, sweet girlhood of Rose Maylie came into touch with the soiled soul of poor Nancy, and for one awful moment the mind of Rose projected itself into the sins and sorrows of Nancy; and, in the presence of that marvel, Nancy burst into tears. "O lady, lady!" she cried, clasping her hands passionately before her face, "if there were more like you, there would be fewer like me—there would, there would!"

From the summer time of his glory and holiness he detached himself from himself and wept with us in the winter of our raggedness and shame. He had compassion!

Christ Indispensable. (845)
1 Jno. 5:12; Acts 4:12.

If, as Principal Inrach argues in his "Christian Message," the Founder of Christianity be in very deed the Son of God, it is inconceivable that the human heart can find its home in Mohammedanism or Buddhism. Only recently a great All-India Convention of Religions was held at Allahabad. Hinduism, Islamism, Jainism, Zoroastrianism, Judaism and Theosophy were all strongly represented. But it was agreed, by general consent, that the only message that "struck warm" was the witness of the Indian Christians to the love and power of Christ. At the close of the convention the Hindu secretary declared, "The one thing we could not have dispensed with was the Christian contribution." "The Lady of the Decoration" tells us that she saw in Japan "a wistfulness that I have never seen anywhere else, except in the eyes of a dog."

The Tireless Trudge. (846)

Isa. 40:31; Josh. 23:14; Psa. 32:8.

I knew a woman. Without a moment's warning she was plunged into widowhood, and left to battle for her five little children and herself. There was an extraordinary outburst of affectionate sympathy on the part of all who knew. Then came the funeral. After that the world went on its way again as though nothing had happened. That was the beginning. After the years the battle had been well fought and well won. The children had been clothed, educated and placed in positions of usefulness and honor. That was the end. But my widowed friend told me that she did not forget when the world forgot. Every morning her grief woke up with her, and every night followed her to her rest. Every day, as she struggled for her little ones, the haunting question seized her: What would become of them if sickness or death seized upon her? That was the killing time. That intermediate stretch was the worst part of the desolate way.

Life Through Fire. (847)

Rev. 3:19; 2 Cor. 6:9; Psa. 94:12.

An Arctic explorer has recently drawn our attention to a most singular phenomenon. He tells us that some years ago a party of British sailors landed on an isle in the frozen North and by some mischance set fire to the stunted vegetation that scantily clothed the inhospitable place. They left it a bare and blackened rock. A few years later another party landed and found it clothed with a forest of silver birch trees, with stems that glittered in the sunlight and leaves that quivered in the wind. The flames had awakened slumbering seeds which, in the cruel grip of the icy cold, had lain dormant throughout the years. When the soul of a man is stirred and swept by life's most masterful passion, new and unsuspected powers spring into activity and fruition.

Learning to Love. (848)
Isa. 1:17; 1 Cor. 4:5.

In his wonderful "Life of the Bee," Maeterlinck tells us at least one thing to which we may do well to take heed. At one time, he says, it was almost impossible to introduce into a hive an alien queen. The myriad toilers would at once assume that she was an enemy, and set about her destruction. But now the apiarist introduces the new queen in an iron cage with a door skillfully constructed of wax and honey. The bees immediately commence to gnaw their way through the door to murder the intruder but in the tedious process they are compelled carefully to observe the royal prisoner. By the time the waxen palisade is demolished they have learned to love her and finish up by doing her homage and becoming her devoted slaves. So true is it that the forbidding may eventually become the fascinating; the repulsive may end in the romantic; the sombre shadows may dissolve into radiant reality.

Purity. (849)

Matt. 5:8 Matt. 5:29; Jas. 2:17.

Sir James Stephens, in "Essays in Ecclesiastical Biography," points out that William Wilberforce lived his parliamentary life as a contemporary of William Pitt, Edmund Burke, Charles James Fox and Richard Brinsley Sheridan. Wilberforce's figure conveyed the inevitable impression of insignificance. Yet when he arose to address the Commons the House instantly crowded. Members held their breath to listen. The little reformer spoke with an authority rarely wielded by the greatest masters. He was heard in a silence, and with a respect, which were accorded to those illustrious statesmen whose utterances are to this day read in schools and colleges as models of rhetoric. There is only one reason for it. Like Sir Galahad—

"His strength was as the strength of ten,
Because his heart was pure."

Movement Not Always Progress. (850)

Rev. 2:4, 5; Rev. 3:3; 2 Tim. 3:1.

In the "Origin of Species," Darwin has a good deal to say about "certain larvae that actually stand higher in the scale of organization than the material animal into which they are afterward developed." Have we not witnessed the same phenomena? That is, for example, all the difference imaginable between the "Mayflower," as she crossed the Atlantic nearly three centuries ago, and the "Mauretania," the pride of yesterday. The "Mayflower" was the "larvae," the "Mauretania" the "mature animal." But the "Mayflower" was a house of prayer, a temple of worship, and on every Atlantic breeze that blew, songs of praise were wafted to the skies. Concerning the maiden voyage of the palatial "Mauretania," a London paper says that the trip was rendered hideous by the brutal ferocity of gamblers and the horrid debauchery of drunkards. "The smoking-room became a veritable Bedlam." On arrival at New York the vessel was met by detectives who had been warned by Marconigrams from the ship. These officials straightway conducted the passengers to the Jefferson

police court. From the "Mayflower" to the "Mauretania" is a big "move on," but in view of these records, one may be permitted to speculate as to how far the movement has presented a real advance. It sometimes happens, as Darwin says, that the larvae outstrips the mature animal.

Permanent Big Things. (851)

1 Cor. 13:13; 1 Pet. 1:25; Matt. 16:18.

In a classical and memorable passage toward the end of the "Decline and Fall of the Roman Empire," Gibbon describes the triumph of the most majestic masterpieces of Roman architecture. Huns, Goths and vandals had done their worst. The city had been sacked again and again; everything destructible had been ruthlessly destroyed; yet some things remained—those were the big things. The fret-work and the fancy work, the delicate carvings and dainty ornamentations had fallen before the brutality of the vandals; but the towering columns and colossal arches defied alike the teeth of time and the malice of the barbarian. The big things stayed. "Now abideth. . . ." It is ever so.

Light Bearing Illustrations

REV. J. B. BURKHARDT, BLOOMFIELD, NEBRASKA.

The Preciousness of God's Promises. (855)

"Does your son in America never send you any money?" was asked of a poverty-stricken old Swedish woman. "Never!" was the bitter answer. "He writes often and speaks of sending money, but never a bit have I seen from him. I am getting old and poor and soon I must die or go to the poorhouse. Yet he is rich and prosperous. Such is the ingratitude of children!"

"Is there never anything in the letters?" asked the persistent visitor.

"Oh, yes," he always sends pictures; but I don't need pictures; I need money."

"Have you saved those pictures?"

"They are all pasted on the wall in my bedroom. Would you like to see them?"

"Certainly," answered the visitor. When she looked into the bare little room she saw pasted on the walls a small fortune in American paper money.

The Bible is full of pictures of saints and beautiful poetry, but it has much more. To the believing child of God these are drafts on God's bank to be honored in the time of need. Every promise is a "Pay bearer on demand" of real practical value if we have faith to present it at God's bank. But like the peasant woman, we call it a picture gallery and inveigh upon God's lack of care for us.

Stones and Bread. (856)

"Command that these stones become bread." Matt. 4:3.

W. B. Jacobs tells of the terrible temptation that came to D. L. Moody to turn aside his

Misjudging God. (852)

Job 42:3; Numbers 23:19; Luke 22:24.

"I have served God, and feared him with all my heart," says poor Rufus Webb, in Fowler's "Fuel of Fire."

"That may be, but you have never loved nor trusted him!" replied the minister.

The dying man lay silent for a few minutes, with closed eyes. Then he opened them again and said: "I wonder if you are right, and I have misjudged him all these years?"

"I am sure of it."

"And do you think he will pardon me that also, in addition to my many other sins?"

"I am sure of it," repeated the vicar, "although it is hard, even for him, to be misjudged by those whom he loves; there are few things harder."

Two Worlds. (853)

2 Cor. 7:10; Jno. 16:33; 1 Jno. 3:2.

Oliver Wendell Holmes rushes to the memory at once. "I will agree," said Number Seven, "to write the history of two worlds, this and the next, in such a compact way that you can commit them both to memory in less time than you can learn the answer to the first question in the catechism." He took a blank card from his pocketbook, and wrote:

!

wonderful powers to the mere making of money.

"At one time he came to my brother's house in South Water street much discouraged. He was shabbily dressed. His coat was threadbare. He said to my brother: 'Jacobs, I am going to give up.'

"Give up what? What is the matter? Are you not well?"

"Oh, I am well enough. The trouble is not with me, but with my wife. When I left home this morning, my wife was hungry, and there was not a thing in the house and no money. I can stand it for myself, but I cannot bear to bring suffering upon those I love. I simply must give up my church work and go back to business."

His form shook with agitation.

"Cheer up, Moody," said Jacobs, and then added to the clerk: "Here, Will, send a barrel of flour, a bushel of potatoes and a box of groceries around to Moody's house. Before the week was past God gave him enough for his needs and to spare."

Within a year he was stirring all England with his message.

A Widow's Mite. (857)

Mark 12:42.

A poor Korean convert, an old woman who eked out a miserable existence by hard toil in the rice swamps, was eager to contribute to the cause of missions. However, she had no luxuries to deny herself of, nor any ornaments to give. She had but one thing, and that was her badge of respectability. In Korea short hair in a woman was the mark of a pros-

tute. But her hair was all she had; and so great was her desire that the world should know of her Jesus that she deliberately cut it off and gave the money to the cause.

A Slave of Jesus Christ. (858)

It was in the summer of 1875 that Mr. (late Viscount) Tenaka, then the active head of the department of education in the newly formed Imperial government of Japan, held a three days' conference with Dr. Neesima.

"I have come," he said to the young Christian whom he had learned to know in America, "to press a strong claim of our country upon you. You know as well as I do what a critical hour our country is passing now. It is the one season of a thousand autumns. If ever Nippon needed her sons it is now. You know the West and Western institutions; your knowledge would be invaluable to the government. The country has sore need of you."

For three days and two nights he brought all arguments to bear upon Dr. Niisima to persuade him to accept a position under the government. Neesima replied: "I have only one answer to give; my life is not my own. It belongs to Jesus Christ. Many years ago I solemnly swore to devote all my time and effort to his cause. I cannot take back my words and my heart. I cannot do it."

At last Viscount Eenaka arose, at the end of his patience, for he was a patriot and could not understand the language of a man of religion. He was disgusted with the attitude of Niisima. He was "mad, clean mad."

"Well, Neesima, I'm going. I am sorry. You are indeed a slave of Jesus Christ. Good-bye."

Place the Church High. (859)

The ancient Jews selected, if possible, the highest ground in the city as the proper location for their synagogue; as a symbol that its claims overtopped all others. So should the church of Jesus Christ be placed in the heart of every loyal citizen, since every good thing in the community is dependent for its maintenance upon the existence of the church.

The Jews also believed that any city whose synagogue was lower than the other buildings was in danger of destruction. Certainly the modern city that places the saloon above the church can have no long history.

Be Willing to Be Singular. (860)

There is a suggestion in the blossom of the wild cucumber vine that is comforting for the man who tries to do his own thinking. Most of the flowers are grouped into a cluster that sends out a heavy fragrance. But that is all they accomplish, for the only seed-bearing blossom is the solitary one, growing a short distance away. It is from this one alone that the wild cucumber develops and the seed for the next season is prepared.

The man who travels with the crowd contributes nothing for the next generation. He may be a pleasant fellow and may make life pleasant for the time being, but that is all. It is the man who is not afraid to be alone in thought and act that brings results in the kingdom.

Illustrative Quotations from Tennyson

I. IDYLLS OF THE KING.

1. Torture of An Evil Conscience. (861)

(Guinevere is guilty of sin and Modred knows about it.)

Henceforth rarely could she front in hall,
As elsewhere, Modred's narrow foxy face,
Heart-hiding smile, and gray, persistent eye.
Henceforth, too, the powers that tend the soul
To help it from the death it cannot die,
And save it even in extremes, began
To vex and plague her. Many a time for
hours,

Beside the placid breathings of the king,
In the dead night, grim faces came and went
Before her, or a vague spiritual fear
Held her awake: or if she slept, she dreamed
An awful dream; for then she seemed to stand
On some vast plain before a setting sun,
And from the sun there swiftly made at her
A ghastly something, and its shadows flew
Before it, till it touched her, and she turned,
And all this trouble did not pass but grew.

2. Manners. (862)

For manners are not idle, but the fruit
Of loyal nature, and of noble mind.

3. Inspiration From Pure Love. (863)

"I know
Of no more subtle master under heaven
Than is the maiden passion for a man,
Not only to keep down the base in man,

But teach high thoughts, and amiable words
And courtliness, and the desire of fame,
And love of truth, and all that makes a man."

4. Evil of Covered Sin. (864)

"I hold that man, the worst of public foes,
Who either for his own or children's sake,
To save his blood from scandal, lets the wife
Whom he knows false, abide and rule the
house."

5. Influence of An Evil Woman. (865)

"She like a new disease unknown to men,
Creeps, no precaution used, among the crowd,
Makes wicked lightnings of her eyes, and
saps
The fealty of our friends and stirs the pulse
With devil's leaps, and poisons half the young."

6. No Human Remedy for Sin. (866)

Shall I kill myself?
What help in that? I cannot kill my sin,
If soul be soul; nor can I kill my shame;
No, nor by living can I live it down.
The days will grow to weeks, the weeks to
months,
The months will add themselves to and make
the years,
The years will roll into the centuries,
And mine shall be a named scorn.

Preacher's Scrap Book

Satan's Judgment.

(868)

In a West Virginia town last fall during the campaign for state-wide prohibition, the dry campaign lagged, the church people being indifferent and the barometer indicated a big wet victory. One day the Methodist preacher secured a canvassing report made by an agent of the liquor element. One sentence read, "In the Methodist church 83 per cent of the members are either wet or indifferent." The preacher invited his congregation to look upon their picture as painted by the wets. He asked what they thought of the devil's survey of the Christian church.

They saw themselves as their enemy saw them, and it shocked them into action. They gritted their teeth, said things as emphatic as the Methodist discipline permits, put on their fighting toggs and went and voted the wets out of town.

It would undoubtedly be a surprise to the members of many churches if they could see the devil's card index of them. An apathetic church member causes great satisfaction at the devil's headquarters, because he knows he has nothing to fear from such a member. It is the active, working Christian of whom he is afraid.

How are you marked up on the devil's card index?—American Issue.

Child and God.

(869)

In an elegant and palatial home, surrounded by every luxury, live two unfortunate little people, a boy and a girl, with only their grandfather and a governess for company. Strict orders have been issued that the children on no account are to be taught religion; hence, though cradled in luxury, they are growing up in heathenism. The little boy, conscious that he is being defrauded of his natural right to instruction as to the great mysteries of life, and the vast Beyond, and having been specially impressed by the recent death of his grandmother, innocently and pleadingly demanded the other day of his governess, "Miss _____, when are you going to tell me about God?" Not all the weight of authority in that godless home could keep that youthful mind from musing on the question of questions: "Who is God? What is he to me, and what am I to him?" Despite all the hate of the wicked and stupid prejudice of the skeptical, God remains the irresistible problem, the persistent interest, the constant challenge.—Zion's Herald.

Indifference.

(870)

Dr. Francis E. Clark tells in "The Christian Endeavor World" of visiting the city of Messina, which was so shaken by earthquakes five years ago. He and his party reached the city in the evening, and, going out for a stroll, were attracted by one street of tall, beautiful buildings which seemed to have strangely escaped the ruin of the other parts of the city. But soon noticed that not a light gleamed

from any window, nor was there any sound of talking, nor any one visible but themselves.

In the light of the next morning they found that, though the front walls had singularly escaped destruction, every building was wrecked within—the walls were hollow mockeries; each building was a body without a soul. Dr. Clark adds:

"The ruins of Messina hold a parable. Some men who walk those streets, and, indeed, the streets of every large city, are in the same condition as the buildings. The outside may still be fair to look upon, but the soul of the man has been eaten out by the fires of debauchery, or buried under the rubbish of worldliness, or frozen by lifelong indifference to spiritual things. It is no sudden cataclysm like that which destroyed Messina which ruins a man; it is a slow process extending through years, but the result is the same."

For Whom Christ Died.

(871)

1. Cor. 8:11.

A medical professor had before his class at a clinic a patient who had wrecked his life in dissipation. The professor said to the class in Latin: "Let us make an experiment upon this worthless body." But the patient was a college man, and, to the surprise of the professor and students, he arose on his elbow and answered back in Latin: "For this worthless body Jesus Christ has died." So from every bit of the wreckage of humanity, and from every bit of your own soul life that is wrecked and broken comes the same response today.—Adult Student.

Only For a Day.

(872)

Luke 12:18; Psa. 39:6.

The wealthy owner of a large business concern in Sweden had been a poor boy in a country district tending cattle. One day he wanted to be away, and asked his sister to tend the cattle for the day, promising to let her hold for the day a small coin, current there, worth less than two annas, to be returned at night. She consented. The very sight of money was a great rarity to her. So she spent a long, hard day tending his cattle, and holding the bright little coin, and returned it again at night, quite content with the day's pay.

Long years afterwards the brother was telling the story. He had grown very wealthy. He had allowed the love of money to crowd out the Christ passion to which he was not a stranger. He told the story to my friend with great glee, laughing at his sister's childish simplicity. My friend said quietly: "That is all you get; you hold your wealth to the end of the day of your life, then you give it up and have as little as before, and the whole of your life is gone!" And the man's startled face showed that he quite understood.—S. D. Gordon.

\$2,000 in Cash Prizes

The American Sunday School Union offers two thousand dollars in three prizes for three books as follows:

1—One Thousand Dollars to the author who presents the best original work upon "Christian Unity: Jesus Christ's idea of it; how and why it should be realized today."

2—Six Hundred Dollars for the best original work, and Four Hundred Dollars for the next best original work, to be written upon the topic "Amusements: How can they be made to promote the highest well-being of society?"

The work on "Christian Unity" should set forth clearly and convincingly what Christ taught on that subject; suggest practical and workable ways for realizing it, especially in small rural communities, and give cogent reasons why it should be realized today.

The works on "Amusements" should present the subject in harmony with the high ideals of personal character and of society, taught by the Great Teacher.

Each writer should give an appropriate, original freedom in the treatment, as to literary form and style—that is narrative, didactic, etc.

The society desires works of a practical, instructive, and popular character, convenient in size, having about 40,000 to about 70,000 words in each book.

The MMS. should be typewritten, or in plain, legible handwriting, and must reach the committee on or before October 1, 1914.

Each MS. should have a designating mark or number, and the name and address of the author should be sent at the same time in a sealed envelope (not to be opened before the award) bearing the same designating mark or number, and both should be addressed, post or express prepaid, to the American Sunday School Union, 1816 Chestnut Street, Philadelphia, Pa.

The MSS. winning the prizes are to become the exclusive property of the American Sunday School Union; the prizes to be paid when the copyrights are so secured to and by the Union.

The society reserves the right to decline any and all MSS. not suitable for its purpose.

Unsuccessful MSS. will be returned to the writers at their request and expense within ninety days after the award. All MSS. will be at the risk of the writers.

These prizes are offered under the conditions of the John C. Green Income Fund, which was created "for the purpose of aiding in securing a Sunday School literature of the highest order of merit," and germane to the objects of the American Sunday School Union.

The American Sunday School Union,
1816 Chestnut St.

CONDITIONS OF THE FUND.

The deed of declaration of trust of the John C. Green Income Fund stipulates, among other things, that the society set aside one-sixth of the net income of the fund from time to time, and when that shall amount to the sum of one thou-

sand dollars, the society shall appropriate it for the purpose of aiding "in securing a Sunday School literature of the highest order of merit." It may do this:

(1) By procuring works on a given subject, germane to the objects of the American Sunday School Union, to be written or compiled by authors of established reputation and known ability. When the subject and the author are thus selected by the Union, the entire one thousand dollars must be appropriated to pay for the copyright of the book, which is to become the exclusive property of the American Sunday School Union. The intention is that this sum shall be applied to reduce the selling price of the respective publications issued under the fund.

Or, (2) the society may select a topic and offer one thousand dollars as a prize for a single work, or may divide the thousand dollars into two prizes of unequal amount for the best and next best work on the same topic. This alternative prize method is required to be pursued once out of every three times, when the sum of a thousand dollars is thus accumulated.

How Do You View Death?

Carroll's aunt announced, "Deacon Everett is dead! Poor man!" "And to think," went on Aunt Sophia, "he was out at prayer meeting only night before last, smiling and cheerful as usual. He little dreamed then that the end was so near, poor man."

"Why do you say 'poor man,'" said Carroll. "Do you think he has gone to hell?"

"What a dreadful thing to say! A good man like Deacon Everett going to—to that place!"

"Then you surely believe he has gone to heaven, don't you?"

"Why of course I do. But death is dreadful, no matter how you look at it."

"Why?" persisted Carroll. "Is it religious to think it dreadful? If it is, what's the use of religion?"

Some hours later, Carroll said, "Oh, auntie, poor Mary Royce is going to Berlin to study music and will be gone three years."

"Why on earth do you say, 'poor Mary?' It's the thing she's been hoping for and counting on for years."

"I saw her yesterday before they knew about the legacy, and she and her mother little suspected anything unusual—looked so bright and happy."

"Good gracious, Carroll, her mother will go over to visit her in a year or so. Of course, they will miss her, but they are rejoicing over her good fortune. You needn't pity 'poor Mary'!"

"Well," said Carroll, "you said 'poor Deacon Everett.'"

Her aunt looked perplexed for a moment. Then she emitted a sound of utter disgust and swept from the room!—(Adapted from "The Great Adventure," by Louise Pond Jewell.)

THE ECCLESIASTICAL YEAR—AUGUST

G. B. F. HALLOCK, D. D.

Missionary Sunday

On a Sunday late in August or early in September is a most appropriate time to observe Missionary Sunday, making the whole day one for the study of or for addresses or sermons upon missionary facts and themes. One reason for this is that there is nothing more wholesome and inspiring in view of the new year of work in the church than to get the people to take a wide view of Christ's kingdom. With most of us our thoughts too seldom get far beyond ourselves, our immediate relations, or at most our local church or community. Our field of interest is too narrow. Few people see a wide circle beyond themselves. But Christ did not want us to be self-centered or narrow-visioned. One mission he had in the world was to lead us to wideness of vision. He said, "Look not every man on his own things, but every man also on the things of others." Christ meets us as we journey with inward, downcast look, and to each one he says, "Lift up your eyes—and look—look on the fields—white to the harvest." Fields! Great, wide, white fields! Ready to the harvest! And it is our duty and privilege as pastors to help our people to this grace of spiritual far-seeing. And nothing could be better at the entrance upon a new season of church work than to put emphasis on this phase of the interest of the kingdom.

There should be many missionary Sundays observed each year. Home missions, and foreign missions, and city missions, and missions to exceptional populations and other phases of the missionary cause should be presented by pastors frequently, and offerings taken as large and often as possible. Our religion is a missionary religion, and we are recreant to duty to Christ, to our churches, to the unsaved millions, and to our own selves if we fail of giving emphasis to this cause during all our ministry. It is royal strategy also for building up the home church, for it is to those who freely give rich blessings are given. The liberal soul and the liberal church is "made fat." By giving we enrich ourselves. By interest in missions we create interest in our local work.

Some Suggestive Texts and Themes. (874)

Lift Up Your Eyes: "Behold, I say unto you, Lift up your eyes and look on the fields." John 4:35.

The Coming Triumph of the Cross—How May We Hasten It? Isa. 11:1-10.

Bear Your Share: "Shall your brethren go to war, and shall ye sit here?" Num. 32:6.

In The Last Days: Micah 4:1-5.

A Flowing Fountain: Zech. 13:1, 2, 9.

The Sower and the Seed: Matt. 13:3-9.

A Missionary Message: Isa. 40:1-11.

The Missionary's Strength: Ezek. 3:4-11.

Missionary Hardships: 2 Tim. 2:1-7.

Achieving Impossibilities: Ezek. 37.

Present-Day Pioneers: Home Missions: Eccl. 11:1-4.

The Gospel for All Men: John 3:16.

Unto the Uttermost Part of the Earth: Matt. 24:14.

In Perils Often: 2 Cor. 11:26, 27.

Redeemed From the North Land: Rev. 7:9, 10.

The North Pole His: Psa. 95:7, 8.

Sun of the Sunless: Psa. 84:11, 12.

Medical Missions: Mark 1:29-34.

How Intemperance Hinders Missions: Rom. 14:13-21.

Light-Bearers: Judges 5:31.

Christ the Light: Isa. 9:2.

For Zion's Sake: Isa. 62:1-5.

Under Orders: Acts 11:1-14.

The Spirit of a Missionary: Acts 10:44-48.

Zeal for Sinners: Psa. 67:1-7.

Foreigners In America: Eph. 2:13-19.

The City's Need: Gen. 19:12-25.

An Old-Time Missionary: Jonah 3:3-10.

Cities that Profited Not: Matt. 11:20-24.

A Thriving City Mission: Acts 19:8-12.

Home Missions In Our Cities: Luke 19:41-48.

A Scoffing City: Acts 17:22-34.

The Holy City: Rev. 21:2, 3, 10, 11, 22-27.

Sent Forth: Matt. 10:7-15.

The World for Christ: Isa. 45:12-23.

Dignity of Missionary Enterprise: "The field is the world." Matt. 13:38.

The Difficulties and Encouragements of Missionaries: "Who art thou, O! great mountaint? before Zerubbabel a plain." Zech. 4:7.

Christ as a Missionary: Follow Him: Luke 2:10.

Christ Died for All: Rom. 5:17-21.

Some Early Missionaries: Acts 13:1-3.

Missions and Prayer: Isa. 62:6-9.

What the Heathen Lack: They lack God. 1 Chron. 17:21, 22. They lack the gospel, Rom. 1:14-15. They lack teachers, Matt. 9:37, 38. They lack the Holy Spirit, Gal. 3:14. They lack joyful songs, Rom. 15:9. They lack salvation, Eph. 2:6.

Missions and Giving: 1 John 3:13-18.

Hearing and Believing: Rom. 10:11-15.

Daniel's Vision: Dan. 8:19-27.

The Shepherdless Multitudes: Matt. 9:36-38.

The God of the Isles: Psa. 72:10-19.

The Kingdom Enlarged: Isa. 51:1-6.

Views of the Utopists: Psa. 44:1-4.

Viewing the Land: Numbers 13:17-33.

The Handful of Corn. (875)

"There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon," etc. Psa. 72:1.

I. The apparent insignificance of the gospel in its origin.

1. In its introduction into the world.

2. In its structure as a system of religion.

3. In its operation on the heart.

II. The previous improbability of its success.

There was powerful opposition to be encountered.

1. From the native enmity of the human heart.
 2. From long-established forms of error.
 3. From the spirit of the age.
 4. From the influence of Satan.
- The agency employed was feeble.
1. Without eloquence.
 2. Without power.
 3. Without wealth.
- III. Its stupendous results.
1. The number of its converts.
 2. Their graces.
 3. Their influence.

The Cry of the Nations. (876)

"Come over and help us." Acts 16:9.

I. First, all those who are ignorant of the Gospel need help.

1. From their ignorance (1) of God; (2) of the way in which he is to be worshipped; (3) of the Saviour.

2. From their awful condition; represented as (1) a state of darkness—Matt. 4:16, Ephes. 5:8. (2) A state of disease—Isa. 1:6. (3) A state of bondage—Rom. 6:17, Ephes. 2:2. (4) A state of death—Ephes. 2:1.

II. Those who are in the same state as the people of Macedonia are crying, "Come over and help us."

Evident,

1. From the knowledge we have of their state.
2. From our connection with them in the way of commerce.

3. From the political relation in which we stand.

III. It is incumbent on the Christian Church to send help to the nations that are in darkness.

1. God has done everything to facilitate our exertions.

2. He has committed the care of the inhabitants of the world to the Christian Church.

3. It is Christ's command: "Thou shalt love thy neighbor"—his soul as well as his body. Our neighbors in India, China, etc.

4. It is reasonable and equitable—we received it from others and should send it to others.

IV. In consequence of this obligation we ought to send the Gospel by those means that he has appointed.

1. The gospel excites attention.

2. Is adapted to impress.

V. It is incumbent on Christians to use methods to send them the gospel.

1. To abound in prayer.

2. To contribute of their substance.

3. To use their influence.

VI. The motives to perform this duty are most powerful.

1. The millions that are perishing for lack of knowledge.

2. The command of Christ.

3. The promise of God.—B.

Our Obligation to Missions. (877)

"Go ye into all the world and preach the gospel to every creature." Mark 16:15.

I. Because all men need the gospel.

1. The world's spiritual destitution.
2. Other religions inadequate.
3. Scripture teaching.
4. We need Christ ourselves.

II. Because those who have the gospel owe it to all men.

1. Christians are trustees.
2. No one else will teach it.
3. Example of Christ.
4. His command.

III. Because to evangelize the world is essential to the life of the Christian Church.

1. Effect of disobedience.
2. Reflex of missions.

IV. The urgency of the obligation.

1. This generation is passing away.
2. A time of crisis and opportunity.
3. Forces of evil not wanting.

The Redeemer's Prosperity. (878)

"He must increase." John 3:30.

In this plain expression, John asserts his own diminution, and the growing splendors of the Son of God. Who among us after having excited great celebrity, like to return into the shade and give way to rivals? We are all more or less selfish; we love self display; honor in the ranks of life; we cannot bear the risings of others without envy. Here is an exception to the general rule. John was not thus influenced, he rejoiced in the prosperity of Christ, "He must increase." The glorious, exaltation, and renown of Christ, were subjects of vast feeling and interest to John.

I. Consider to what this language refers. Not to his Godhead, which admits neither diminution nor enlargement. It refers to his mediatorial character, and in that respect, he may be said to increase as regards

1. The spread of his knowledge: The knowledge of his person and character by the gospel.
2. Establishment of God's professing church in the world.
3. Enlargement of the willing subjects of Christ.

When Christ ascended, the number of disciples was 120, at Pentecost 3,000, not many weeks after 5,000 more, and in the vision of John they were innumerable; Rev. 8:9.

4. The honors and glories of Christ as Mediator and Savior. He has glory as God and Saviour: God the Father gives him honor and glory; the redeemed united in giving him glory; Rev. 5:9,10. He must increase in glory in the latter day, when "all nations shall serve him."

II. The proof of the assertion.

1. The Father has promised it: Isa. 9:7, Ps. 2:8.
2. The church has prayed for it: "Thy kingdom come," "Send out thy light and thy truth, etc." These prayers are in unison with God's design, and evidence love to Christ.

3. He has the power to do it; all power is given to him, heaven and earth are under his control, opposers and friends, and all things in nature, etc.

4. He has performed the conditions, obedience, sufferings, and death; obeyed the law, fulfilled all righteousness.

III. What influence the declaration should have on us.

1. It should render us active in promoting the knowledge of Christ.
2. It is calculated to inspire us with great confidence in the divine blessing on our efforts.
3. It should inspire us with joy in the prospect of the glories of Christ.—Rev. Matthew Wilks.

The Heavenly Multitudes. (879)

"After this, I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands: And cried with a loud voice, saying: Salvation to our God which sitteth upon the throne, and unto the Lamb." Rev. 7:9,10.

I. The Multitude.

1. There are mistakes as to the number of the saved. Example. Elijah's complaint. I Kings 19:10. Selfishness contributes to this mistake. Many think that salvation is confined to their own sect.

2. Scripture corrects the mistake. "All shall know me from the least of them even unto the greatest of them." Jer. 31:34. Benevolence delights in the multitude of the saved.

II. The Variety.

1. Of all nations. A national convention.
2. All kindreds. We shall know each other.
3. All people. No national distinction.
4. All tongues. One tongue in heaven.

III. Their station. "Before the throne," etc.

1. Christ as a Lamb slain.
2. His station in the midst of the throne, expressive of his native glory and his mediatorial exaltation. He is the center of all divine glory, medium of access. "They stood," expressive of their dependence and obedience.

IV. Their ornaments.

1. White robes. Emblems of purity. Honor.
2. Palms in their hands. Emblem of victory.

Glory.

V. Their employment. "They cried," etc. Their fervor. "They cried." Their song, "Salvation," etc.—Rev. S. Nichols.

Christ's Reign. (880)

"He shall come down like rain upon the mown grass; as showers that water the earth," etc. Psalm 72:6-11.

- I. The nature of Christ's reign.
 1. It is gentle in its influence.
 2. It is progressive in its development.
 3. It is mighty in its results.
- II. The extent of Christ's reign.
 1. It shall include the most distant regions.
 2. It shall include the rudest tribes.
 3. It shall include the most exalted individuals.

Korean Christians' Rice and Tobacco (881)

In one of the Methodist churches in Korea three collections are taken. The first is a plate collection for church expenses; the second is the woman's special collection for the building fund of the church, and consists of a handful of rice taken from the regular allowance each meal and brought in a bag to the church on Sunday; and the last collection is given by the men of the congregation who have given up tobacco since becoming Christians, and so contributed their smoke to the cause.

A Good Society. (882)

Ten young men in one church have combined to raise a missionary's salary of \$1,000. When others offer to take a share, they reply, "This is a close corporation, and there will be no vacancies except in case of death. You can go and form another like it."

Two Great Phrases. (883)

The two great phrases that fell last upon their ears as Christ was taken from them, were:

"The power of the Holy Ghost."

"The uttermost part of the earth."

What Christ has joined together, we may strive in vain to put asunder.—Robert E. Speer.

Most Impressive. (884)

Madam Tsilka was conversing with an American lady, who, when abroad, had visited different missions, and she asked her what impressed her most in these visits. The reply was, "Our stinginess."

Over Eighteen Hundred Years. (897)

A Christian woman of Foochow, China, when in England visited a cathedral. Noticing the date upon the oldest part of the building, she exclaimed, "What? do you mean to say you were Christians all those years and you never told us?" Is it any wonder she asked the question?

All Kinds of Ability. (885)

"How can they hear without a preacher?" That question, asked at the beginning of Christian history, remains unanswered. It has been well said that every Christian should consider himself or herself called to be a missionary unless he or she has a distinct call to remain at home. The burden of proof is on the Christian, if he stays at home. Today missionary work is so varied that all kinds of ability can be used—Bible-readers, doctors, teachers, industrial workers, printers, and so on, as well as evangelists. The mission boards always have more places to be filled than they have suitable men and women to fill them.

Joy of a Whole Bible. (886)

A missionary in Austria offered the New testament to a family, when the man of the house examined the book with special interest, then went to his table and took a torn leaf of the Bible which he had kept with great care and reverence. "I find in your book just the same as I have here in this dear piece of paper which I once found in the street, and which has been such a help to me." It was a chapter of the Gospel of John. It was a joy to see with what eagerness he now bought the book for which God had so prepared his heart.

It Must be Done. (887)

In one of the wars a regiment received orders to plant a cannon on the top of a certain hill. The soldiers moved the cannon to the base of the hill, but could not get it to the top. "Men," cried the officer, "it must be done; I've got the order in my pocket." So the church has received her orders from the Lord, and the evangelization of the world must be done. It may cost money, men, and many sacrifices, but it must be done. When the church sees that, it will be done.—R. P. A.

Our Proxies. (888)

Missionaries are our proxies. Our Lord sent every one of his followers forth into the world to win the world to Himself. The world will never be won except as all Christians feel this missionary obligation. Christ does not want all of us to go to the field, for many must stay at

home and earn the money to support those that do go. Moreover, some are better fitted to earning the money than to preaching and evangelizing. But those that stay at home are equally responsible with those that go. Indeed, the missionary obligation rests all the heavier upon those whom Christ permits to remain at home, in the easy and pleasant places. Missionaries, our proxies, have many needs, because theirs is so vast a work. They are called to convert millions from idolatry and great iniquity. It is often one man against ten thousand men, and all the hosts of Satan.

Life and Death. (889)

Missions were the secret of success of the early church. The command was "Go." They went everywhere preaching the word. System was instituted from the very beginning. "Upon the first day of the week let every one of you lay by him in store," gives the system, and "when I come . . . them will I send to bring your liberality unto Jerusalem," gives the time. Missions is the heart—the very life of the church. That congregation or body of people which does not practice missions will surely die. Missions, growth; non-missions, death, has been the history of all the denominational bodies.—Christian Word and Work.

Our Share of The Hebrews. (890)

How many of us know the importance of the mission field among the Jews of the world? Their number in the whole world is 12,000,000. Of these 6,250,000 are in Russia, and about 2,250,000 in our own land. They have spread over all the land, but the large cities hold the bulk of them. Chicago is said to have 180,000 Jews, Philadelphia some 125,000. But in Greater New York, according to Dr. Laidlaw, of the Federation of Churches, there are 1,265,000. Every fourth man is a Jew.

"As Ye Go, Preach." (891)

Even the briefest mention of missionary touring agencies should include the work of "the Gideons," a name given to the Christian commercial travelers' association. Two years ago their enrollment was over eight thousand. They assist pastors in their Sunday and midweek services, hold evangelistic meetings in cities, Sunday afternoon services in hotels, co-operate in the Y. M. C. A. work, and place Bibles in hotel sleeping apartments. This wayside evangelism, by busy men traveling from place to place, has been owned and blessed of God by the salvation of many souls.—M.

Believe Not Alone. (892)

A wounded Japanese soldier, while in the hospital, was converted to Christ. He labored faithfully with some of his companions in the hospital, and afterwards was heard to say, "I must go home soon and get the people of my village to believe." A suggestion was made to him that it might be well for him to wait awhile before going home, till he was better instructed in Christian doctrine. The suggestion astonished him, and he replied simply: "It will never do for me to believe this alone; I must tell them."

Giving is Getting. (893)

A church in Ohio was ready to disband when someone proposed they support a missionary. Today that church is one of the best in Ohio. A church in Pennsylvania with less than forty members poor in resources started out by giving \$118 to missions. In two years they had three hundred members and had greatly increased their pastor's salary. Many a Christian has been prospered just as he has made Christ's kingdom a sharer in his income. We do not give to get back, but when we give out of love to Christ, he blessed us, in heart, in joy, in character, and often in our basket and store.

You Give; God Gives. (894)

Every once in a while I hear some one growl against foreign missions, because the money and the strength put into them are needed at home. I did it myself when I did not know better. God forgive me. I know better now; and I will tell you how I found out. I became interested in a strong religious awakening in my own city of Copenhagen, and I set about investigating it. It was then that I learned what others had learned before me, and what was the fact there, that for every dollar you give away to convert the heathen abroad. God gives you ten dollars' worth of purpose to deal with your heathen at home.—Jacob Riis.

Great Missionary Documents. (895)

The two greatest missionary documents are the Lord's Prayer and the parable of the Prodigal Son. If you have ever read the parable of the Prodigal Son as the agony of the bereaved father's heart you will find that missions are placed in the very heart of our God and Father whose name we bear. And if you have ever said, "Our father," you have felt the call and passion of brotherhood that runs through the whole of the missionary movement. It is there that Jesus laid the foundation of all this missionary enterprise.—Prof. O. E. Brown.

Trying to Cheat God. (896)

"A Chinaman believes that he can cheat his god," says Dr. R. F. Horton. "He believes, for instance, that he can put a garment upon his child and write in large letters upon the back that this child has had the cholera, and the god, seeing the letters on the back, concludes that the child has already had the cholera, and will not give the child the cholera again. Even intelligent Chinamen believe that it is quite easy to trick a god and take him in, consequently the whole life of China is riddled, through and through, with trickery and deceit. The ancient Romans claimed that the sacrifice of a white ox was more pleasing to their god Jupiter than any other, and they could cheat him by taking a spotted ox and chalking over the black spots."—Epworth Herald.

Living Power Introduced. (898)

Years ago apiarists found that the Italian bee had qualities which made it, for the production of honey, greatly preferable to the native insect of this country, which was quarrelsome to handle and less fertile, docile and dependable. The Italian bee has now generally supplanted the native. But to accomplish this result it was not necessary to substitute the foreign swarm for

swarm and hive for hive. The bee-keeper wrote to Italy for a few queens, to be sent here by mail, enclosed in a bit of wood with holes covered with wire gauze. By skill in manipulation a queen was introduced in each hive and the native queen removed. Here was a new living power for renovation introduced among old conditions. The new brood replaced the former one and in a season the whole swarm was transformed. These queen bees are alive; the word is alive with the life of the spirit of God. Men want that which is more valuable than the thing which they possess. They get a glimpse—or even merely hear the rumor—of the pure, attractive home of the missionary; they see the work in the school in the amazing alteration of the children's behavior; they learn of the merciful doings of the hospital, the wonders of the press, the book, the paper, famine work and a hundred other experiences are as that which the woman "took" and "hid." The influence of Christ's spirit and teaching is set before them in a few lives which have yielded themselves to it. Irrestibly it asserts itself as a marvelous power, offering what cannot but be recognized as infinitely to be coveted. The spirit and life of Christ are in it.

Struck the Legs and Feet. (899)

A convention speaker said: "Missionary interest first struck the head, and after a while got as far as the mouth, then the heart, conscience and will, and by and by the pocket, and last of all the legs and feet."

Missions Moving the Heathen. (900)

At the seaport town of Po-hio in China, during a Christian meeting, a man arose and said: "Friends, you all know me. I have been a Christian less than a year. I owe a seagoing junk, and yesterday we came into port, having been out in the great typhoon that swept the coast last week. Right in the midst of the storm the crew struck. . . . I prayed God to send them back to work. He did. Now if I were still a worshipper of idols I would have gone today to the temple on the hill and offered a great sacrifice to show my gratitude. I do not want to be less thankful to the God who heard my prayer. I have brought here an offering of fifty dollars. You know better what to do with it. I leave it with you." This man had been out of heathenism less than a year.

Christian Stewardship. (901)

The following principles concerning Christian stewardship should be fully recognized by the individual Christian:

God is the giver and is the absolute, the owner of all things.

Under grace man is a steward, and the steward holds and administers that which he has as a sacred trust.

God's ownership and man's stewardship are best evidenced by the systematic application of a portion of income to the advancement of the kingdom.

Careful, intelligent, personal and prayerful consideration of the uses to be made of the money thus regularly set aside. This will require study not only of the local situation, but also of the missionary and benevolent work of the church.

Consistent use of the balance of income not set aside.

Mission Giving Enlarges the Man (902)

But the greater blessing of giving to missions consists of the larger man, for in giving he has dethroned selfishness and made his heart a more fit dwelling place for the Holy Spirit. A man riding along the street dropped a quarter into the outstretched hand of a beggar woman, but as he rode away he began to repent his good deed, saying: "How do I know that the woman is worthy? She may take that money and spend it on drink." And he rode back and asked the woman to return the money; the astonished woman did so, and was more astonished to receive a five dollar bill. As the man rode away a second time he was heard to murmur: "There, self, I guess you wish you had kept quiet." I know of no better way to down the selfish man in all of us than hearty, systematic and prayerful giving to missions.

An American Shame. (903)

A missionary recently said: "In the interior of Laos I saw shops with long rows of bottles labeled 'Scotch Whiskey,' 'French Brandy' and 'Australian Beer.' In Bangkok I read the English sign, 'Place for drinking of the delightful juice.' Near the Silliman Institute, where we are teaching Filipino boys, there is a building bearing the infamous inscription, 'American Saloon.' Why should the streams of influence pouring into Asia and Africa from Christian nations be polluted by slime from the pit?"

The Greatest Missionary Motive. (904)

Bear Christ to the heathen, and you will be borne by Christ, uplifted, strengthened and divinely impelled in your work. Hence, observe the divine order: not, "Ye shall be witnesses unto me," as in our common version, but, "Ye shall be my witnesses." We are not to stand in the world and testify to Christ, but stand in Christ and testify to the world. . . . Not philanthropy, the love of man, but philo-Christy, the love of Christ, constitutes the greatest missionary motive.—A. J. Gordon, D. D.

The Reflex Influence of Missions. (905)

The reflex influence of the knowledge of and interest in missions through the Holy Spirit is strikingly shown in a letter which Phillips Brooks wrote from North Andover in July, 1888, to the Rev. A. A. Lefroy, a member of the Cambridge Mission at Delhi, India. Mr. Brooks says: "We are neither impatient nor reluctant at the thought of the day when we shall have finished here and go to higher work. But dear me, what right have I to say all this to you, you know it so much better, who are putting it so constantly and richly into your life and work? I grow stronger for Boston when I think of Delhi."

The Measuring Rod. (906)

Let us measure our duty in giving. What shall be the measuring rod?

1. Your capacity. "She hath done what she could."

2. Opportunity. "As ye have opportunity do good unto all men."

3. Your convictions. "That servant which knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes."

4. The necessities of others. "If a brother or sister be naked, or destitute of daily food," etc.

5. The providence of God. "Let every man lay by him in store as God has prospered him."

6. Symmetry of character. "Abound in this grace also."

7. Your own happiness. "It is more blessed to give than to receive."

8. God's glory. "Honor God with your substance."

Place For Stingy Christians. (907)

The natives of some of the South Sea Islands are so generous that the missionaries do not dare to take up a collection oftener than once a year. Stingy Christians will want to go there.

Straighten out Your Fingers. (908)

There is an old but meaningful story about the small boy who got his hand into an expensive vase, and all the family tried in vain to extricate it. When they were on the point of breaking the vase the father made one more attempt. "Straighten out your fingers," he began, when the boy interrupted him: "I can't, papa; if I did I should drop my penny!"

Civilizes Where it Touches. (909)

Africa is coming to be belted with brickyards out of whose product houses, churches, schools, and all the structures of civilization are built. The artisans who built the splendid edifice of the Free Church of Scotland at Blantyre were natives whose fathers had never seen a white man. It is the genius of the religion to civilize where it touches.—Cyrus C. Adams.

Reaction on Home Work. (910)

By an eternal law, home work and foreign work flourish or decay together. Contributing to home work have never been diminished because the work of the church abroad has taken its proper place in our parochial organizations. On the contrary, they will grow and increase, for foreign work acts and re-acts on the home work. Schools, Bibles, classes, services in church, are all stronger, brighter, healthier in proportion as the duty to preach the gospel to the heathen is recognized.

The Trade Return. (911)

America, through the American Board, expended in fifty years \$1,250,000 to evangelize Hawaii, and during that time received about \$4,000,000 a year in trade. England's missions are said to bring back \$50 in trade for every \$5 given to convert the heathen.—Gen. Armstrong.

A Financial Creed. (912)

I believe in the Gospel of Giving, and that it is more blessed to give than to receive; that all I have is a gift from God, and that I am his steward and not the owner of this world's goods; that I am accountable to him for the use I make of my money; and that it is my duty to gladly give to the church and its work not less than one-tenth of my income.

I believe that my gift should increase in proportion to my personal expenses, and that I should give as much for the general upbuilding and extension of Christ's kingdom as I contribute toward the current expenses of my own church.

I believe that I am none the poorer for what I conscientiously give to Christ and the Church, and that my blessings and joy will increase in proportion to my gifts.

I believe that the church can only attain its highest efficiency and greatest prosperity, and that the highest state of spiritual life for the individual member is attainable only when the membership of the church believe this creed and make it the rule of their lives.

The Two Givers. (913)

"Who little gives, knows not the joy of giving; His shrunken soul the bliss of heaven foregoes For earthly gain; and daily harder grows His task—the task of little giving.

"Who gives all, and gives with spirit willing— Yea, gives himself, and mourns a gift so slight, Shall find in sacrifice supreme delight, A heavenly joy the emptied vessel filling."

The Mission Worker. (914)

"O, it sears the face and it tires the brain, It strains the arm till one's friend is Pain, In the fight for man and God, But it's great to be out where the fight is strong, To be where the heaviest troops belong, And to fight there for man and God."

Profit and Loss. (915)

How many a man, from love of self, To stuff his coffers, starves himself; Labors, accumulates and spares, To lay up ruin for his heirs; Grudges the poor their scanty dole; Saves everything, except his soul; And always anxious, always vexed, Loses both this world and the next.

Missionary Mottoes. (916)

"It is the mission of the church to give the whole gospel to the whole world."

"Jesus Christ alone can save the world, but Jesus Christ cannot save the world alone."

"This is a lost world to be saved, and not simply an ignorant world to be educated."

"The gospel of Jesus Christ is not only a gospel for all men, but it is a gospel for the whole man."

"We need to save the world in order to save America spiritually."

"The church that forgets itself in its passion for others will in that forgetfulness find itself."

"Other people are talking brotherhood, the missionary is exemplifying it."

"This work of missions is the biggest, the most far-reaching, most divine task that confronts the twentieth century man."

"The message for the hour is for the main body to come up to the firing line."

"The curse of your life and of my life is its littleness."

"The best remedy for a sick church is to put it on a missionary diet."

"They call us fanatics, but I would rather be a fanatic than a corpse."

"You might as well try to cure smallpox by scenery as to try to save the world by improvement of environment."

"Nothing is eternal but that which is done for God and others. That which is done for self dies."

"Only consistent giving keeps the soul from shrinking."

"God loves givers like himself."

"Anywhere, any time, anything, for the Son of God and the sons of men."

"What I spent I had—what I kept I lost—what I gave I have."

How to Give. (917)

At a missionary meeting held among the negroes in the West Indies these three resolutions were agreed upon: 1. We will all give something. 2. We will all give as God has enabled us. 3. We will all give willingly. As soon as the meeting was over, a leading negro took his seat at the table, with pen and ink, to put down what each came to give. Many came forward and gave, some more and some less. Among those that came was a rich old negro, almost as rich as all the others put together, and threw down upon the table a small silver coin. "Take dat back again," said the negro that received the money. "Dat may be according to de first resolution, but it is not according to de second." The rich man accordingly took it up and hobbled back to his seat again in a great rage. One after another came forward, and as almost all gave more than himself he was fairly ashamed of himself and again threw down a piece of money on the table, saying, "Dere! take dat!" It was a valuable piece of gold; but it was given so ill-temperedly that the negro answered again: "No! dat won't do yet! It may be according to de first and second resolution, but it is not according to de last;" and he was obliged to take up his coin again. Still angry at himself and all the rest he sat a long time, till nearly all were gone, and then came up to the table, and with a smile on his face, and very willingly gave a large sum to the treasury. "Very well," said the negro, "dat will do; dat is according to all de resolutions."

Give, Give, Give. (918)

"Give, as the morning that flows out of heaven,
Give, as the waves when their channel is riven,
Give, as the free air and sunshine are given,

Lavishly, utterly, royally give.

"Not the waste-drops of thy cup overflowing,
Not the faint sparks of thy hearth ever-glowing,
Not a pale bud from thy June roses blowing,
Give, as he gave thee, who gave thee to live.

"Almost the day of thy giving is over,
Ere from the grass dies the bee-hunted clover,
Thou shalt be banished from friend and from
lover,
What shall thy longing avail in thy grave?

"Give as the heart gives whose fetters are breaking,
Life, love and hope, all thy dreams and thy
waking,
Soon, heaven's river thy soul-fever slaking,
Thou shalt know God, and the gift that he
gave."

A Heart's Full Overflow. (919)

To receive love's kind caressing,
Kindest thought and fullest blessing,
Is a joy most sweet to know.
But the secret of true living
Is the blessedness of giving
From a full heart's overflow.

Buried. (920)

"I will go," said the first, "I will follow,
Though he lead to the desert or grave—
So my dying might help the neglected
Whom Jesus, my master, would save."
"I will go," said the second; "my learning
Must be a great boon to mankind;
But send me not into the country
To bury myself and my mind!"

I found one afar in the inland,
Sleeves up in pursuit of his toil;
The prince and the priest and the powerful
Scorned him as a son of the soil.
But the People, the People, the People
They loved him as brother, and when
He taught them, they followed his master;
Not "buried" to God, but to men.

I found one, silk-hatted, frock-coated,
A group of admirers in train;
The prince and the priest and the powerful
Respecting his masterful brain.
But the People, the People, the People,—
(Their by-ways his feet never trod)
They wondered, they bowed, they shrank from
him:
Not "buried" to men—but to God!

—Wm. Merrell Vories.

SUBJECT FOR A CHURCH PRAYER MEETING.

Topic: New Acts of Apostles.

Scripture: Num. 23:23; Acts 15:12.

Make this a missionary meeting. Let the leader speak of the things God wrought through the apostles, tracing the spread and triumphs of the gospel at the beginning. Make a plan of the meeting some weeks in advance and assign to different ones such themes as the gospel triumphs in the following fields. Let the speakers briefly sketch the worker's life, his work and the result of his mission.

1. God's work in the New Hebrides through John G. Paton.
2. God's work in China through Hudson Taylor.
3. God's work in Africa through David Livingstone.

If desired, the work of God through one's own denominational missions may be traced. Pictures, photographs, the blackboard and maps should be used.—Selected

A minister who had expended time and energy in endeavoring to reform a parishioner of bibulous tendencies met him on the street one day and said: "James, I really feel you are making good headway in your struggle to overcome your unfortunate appetite. I was so glad to see you at prayer meeting last night." James looked at him in some bewilderment and asked, "W-was there where I was?"

Clerical Financiering

By Rev. J. L. Scott, D. D.

There is a general belief that ministers are never financiers. This is the one subject on which laymen are unanimous. The conclusion to them is logical. Ministers, they say, deal in theories, in speculative theology, all of which serves to unfit them for practical life. Just the contrary, however, is true. Ministers are most astute financiers on earth, and their lives confirm the fact. Sam Johnson says that all the world wonders to see a dog stand on his hind legs; not that he does it well, but that he does it at all.

How do ministers live? They dress fairly well, or have, since clothing at half price has become a general thing. They live respectably, pay their bills, and how? Not by speculative theology that as a commercial medium finds no advocates, not even among the financial cranks of the usual congress. The truth is, there is a system of clerical financiering as yet unrecognized, but known to most clergymen. Some ministers are born rich; some have riches thrust upon them, and some make themselves such. There is a fourth method. It lies along the happy line of matrimony. Some ministers become through marriage brothers-in-law to large estates, and so do some everybody else. The average minister, however, produces the old miracle of the loaves and fishes. With five loaves and two very small fishes he feeds not only himself, but also a large multitude of laymen.

Again, how does he do it? I am about to communicate the secret. As a philologist he knows the origin of that magic word, economy. *Oikos*, house, and *nomos*, law, are the constituent elements of the term. His house is regulated by the law of his income. He lives within his house in more senses than one. Horace Greeley conceived the idea that the way to get out of debt was not to get in. This the minister and his wife learned at the very threshold of their housekeeping. They realized that debts and sermons never go together, so they get what they can pay for, and then try to be content. A layman can fail and still retain his good reputation, but no such law exists for clergymen. His dollar is never below par.

Another secret of ministerial financiering lies in his inexpensive pleasures. Pleasures cost more than anything else. It costs a layman more to be happy than to be miserable. With the minister pleasure and misery are about the same price, so he selects the former. The minister goes to prayer-meeting and enjoys it; the layman goes to the theater and pays for being bored. The minister buys a Shakespeare for a dollar and enjoys him all his life; the layman pays twice that for a single seat at the theater, and then wonders what it all means. When vacation comes, the layman must go away and so must the minister. One stops to count the cost before he goes, while the other waits until he returns. The layman feels that his absence is imperative; not so with the minister. He consults

his Greek and determines its law of his household. When it says no, the discussion is over. He sits on his front step and fans himself into the philosophic conviction that rest does not depend upon locality. The law of adaptation is never absent to him who thinks. Churches are often dragged into debt by lay extravagance, and rescued by clerical economy. The most successful business man in secular matters will often fail as a church trustee, simply because church financiering is a special gift. National finance is no more a specific talent than is that of the church. I have seen poor ministers for whose financial ability no layman had the slightest suspect; still they lifted the ox out of the ditch, and did it by their own peculiar construction of the tackle. I do not intend to insinuate, however, that all laymen are not churchly economical. Indeed, many are, but after the obligation has been incurred, and sometimes at the clergyman's expense. When the buckle and girth won't come together, there are two ways out of the dilemma; lengthen the girth or starve the horse. Both means are resorted to, especially the latter. In the matter of church economy, it sits in the front row. Pastors of experience are wise advisers when church obligations are about to be contracted. They may be individually poor, but their churchly judgment is most valuable. No pastor of ordinary sanity will plunge his church personal interest is an argument that admits of but one issue.

TRAVELING SERMONS.

We quote the following for the benefit of the "barrel" preachers. The repetition of sermons should never exclude the study of variety: "Most popular preachers keep a very small barrel of select discourses available for use when they preach from home. Dr. Raffles kept one sermon going so long that one of his hearers was able to tell him he liked it better than when he first heard it thirty years ago. George Whitfield never thought his sermons reached their best till he had preached them a score of times. But Dr. Longley, formerly Archbishop of Canterbury, made the nearest approach to the permanence of the wax cylinders of the phonograph which are good for a thousand repetitions; for he had but one sermon for confirmations, that he always used and never changed; it is said to have been a very poor one, though he had been professor of rhetoric. The country newspapers kept it in type and had it ready for insertion whenever the solidly indolent prelate confirmed in their neighborhood."

A promising candidate for the pulpit who was given charge of a funeral in the absence of the pastor of the church. He knew it was customary for the minister to announce after the sermon that those who wished should step up to view the remains, but he thought this was too hackneyed a phrase, and he said instead: "The congregation will now pass around the bier."

Prayer Meeting Department

Mid-Week Service.

The Japanese have an expression in their language, when delivering a letter to which they desire no answer, as follows: Sashi panashite mo li des, which means in substance: "I send you a message, but expect no reply."

Men's prayers to heaven are often of that nature. Not until we pray for what we want, be it ever so great and invaluable, can we expect the truest answer to prayer.—Selected.

General Topic for the Month: Some Out-Door Psalms.

The Bible is an out-door book. It begins with sunrise and sunset, with grassy plains and wide-spreading seas on which look down the sun and the stars. It ends with bright waters and flowing rivers, sturdy trees and ruddy fruits. The imagery of the Hebrew prophet and psalmist is drawn from the operations of nature, from sun and storm, from the peaceful employments of shepherd and husbandman—Jesus of Nazareth talks to crowds sitting on the banks of the lake or the slopes of the hills; and he talks of the lilies of the field and the birds of the air. The Bible is an out-door book.

I. THE PSALM OF MID-SUMMER.

Psalm 65.

Expository notes. 1. General background.

This is looked upon as a song of harvest, but it is the harvest of the summer not of the autumn. It is just before the reaping of the grain. The fields are covered with the golden grain (v. 13) ready for the sickle. It has been a "good year" bringing a bounteous harvest, and the reaper sings this song of praise to God as he looks at the fields awaiting him and his sickle.

It may be this psalm was sung in the Temple ritual at the offering of the first fruits the second day of the Passover, when the first sheaf of barley was offered in the Temple. Until then none might cut any barley anywhere in the land. This is a picture of the climax of the year, the joyous days of midsummer, when the world is throbbing with life, when there is yet no sign of decay, no thought of winter's sleep.

The psalm divides into three stanzas: 1-4, gathering into the Temple with prayer and praise; 5-8, nature shows the power of Israel's God; 9-13, his goodness displayed in the abundant harvest.

Expository notes. 2. Word studies.

"Thou that hearest prayer." A characteristic of Jehovah as compared with idol duties of heathen nation. "Terrible things." Arousing dread among his enemies and reverent awe among his people.

"Righteousness." Another characteristic of Jehovah's rule. Though it be "terrible," yet it is just and right.

"Confidence—ends of the earth." Jehovah is the real ruler of the whole world, and here is a momentary vision of the future when the conscious truth of all nations will be placed in him.

"Mountains—seas." He is the ruler of nature, represented by the two greatest things in the world.

"Tumult of the peoples." That is worse than the tempests of the hills or the ocean, and Jehovah can control that.

"Afraid at thy tokens." Storms and earthquakes have ever been considered by the masses of mankind as signs of the anger of God.

"Morning and evening." The psalmist turns from the awful aspects of nature to the tenderer moods of dawn and sunset, but finds them also from God.

"Thou." Nine times the psalmist refers the phenomenon of nature to the God himself. Nature is but another name for God.

"Visitest the earth." How we come to the occasion and climax of the psalm—thanksgiving for the grain harvest.

"Waterest." The abundant rains are recognized as from the hand of God, and they had made possible this midsummer glory.

"Girded with joy." These verses are a beautiful picture of the gladness and joy of an early summer landscape. "The fair music that all creatures make to their great Lord."

"Shout for joy." The writer is looking at the gay flowers, dancing leaves, green grass, and

waving grain. There is now no hint of the bare stubble, brown fields and dropping leaves of a few weeks later.

Plan for Our Meeting.

Ask three boys or girls to repeat this psalm from memory at the beginning of the hour, giving to each one of its divisions—see "Expository notes—general background."

Topics for Discussion.—The Lord's expression of himself is his world. The healing influence of nature on moods of depression (the "blues").

Thoughts on the Theme.

All the pleasant things of this world—the flowers, the sunshine, the moonlight—all these were given us by some great kindness and goodness which we have never seen at all. And this Goodness and this Love are the great Power out of which all things come, which we call by the name of God. And because God is so much above us, and so good to us, we call him by the name which is most dear to us of all earthly names—our Father. When a father goes away from home, still his children know that he is somewhere, though they cannot see him, and they know what to do in order to please him. So it is with the great unseen Father of us all.—Dean Stanley.

Clothe me in the rose tints of thy skies,
Upon morning summits laid;

Robe me in the purple and gold that flies
Through thy shuttles of light and shade;
Let me rise and rejoice in thy smile aright,
As mountains and forests do;

Let me welcome thy twilight and thy might
And wait for thy dawn anew.

Give me the book's faith, joyously sung
Under the clank of its icy chain;

Give me the patience that hides among
Thy hilltops, in midst and rain;
Lift me up from the clod, let me breathe thy
breath;

Thy beauty and strength give me;
Let me lose both the name and the meaning of
death

In the life that I share with thee.

—Lucy Larcom.

One who really embraces God by faith can scarcely prevent his heart from bubbling over with joy. Paul gave the key-note of a true Christian life when he said to the church at Philippi, "Rejoice in the Lord always, and again I say Rejoice!" And Luther echoed this sweetest bird-note, when he said to the first-born sons of the Reformation: "I would be like a little bird which the wind rocks on a branch beneath the mild ray of the sun, and whose voice ascends unceasingly to the blue heaven."—Frederick Ruckert.

During the American war, an escaped prisoner wandered for many days and nights, seeking the Union lines. At last, in the dusk of early twilight, he came to a camp which he supposed belonged to the Confederates. Before he knew it, he was surrounded by pickets and captured, to be hurried back to prison as he thought; but what was his surprise and joy, on looking a little closer, that it was the Union blue, and not the Confederate grey, that the soldiers wore. He had been captured by his friends. When he thought his friends were far away, they were all about him. O wanderer amid gloom, lift up your eyes, the hosts of your friends surround you. The hills and the valleys, the trees and flowers, the grass and the grain all cry, "Be glad! God is love and God is near."

II. THE PSALM OF THE THUNDERSTORM.

Psalm 136.

Expository notes. 1. General background.

To the Hebrews, nature was filled with the presence of Jehovah. The phenomena of nature were Jehovah's manifestation of himself, his expression of his power, his grandeur, or his beneficence. Here a thunderstorm is viewed at the voice of Jehovah; in which we hear the power and majesty of the Lord. The psalm opens with two verses of a prelude, calling upon the mighty ones—princes and angels—to worship Jehovah.

It ends with two verses of appreciation of the protection which Jehovah had given his people through all the tempest—and would ever give them.

Between these two is the thunderstorm, rising in the mountains of Lebanon in the north, passing over the land with loud roll of thunder and fierce flash of lightning, to die away in the southeast over the distant wilderness.

Expository notes. 2. Word studies.

"Sons of the mighty." This may mean great ones on earth or in heaven, kings or angels.

"Voice of Jehovah." Beyond all other phenomena of nature, the thunderstorm is the voice of God. Seven times the phrase is repeated, as the successive crashes of thunder roll overhead. We may know about electricity and science, but nature's laws are the laws ordained by God, and back of nature stands the divine creator and preserver. "This psalm begins where science leaves off."

"Cedars of Lebanon." The cedars are the most magnificent of the trees of the forest. The thunderstorm is represented as rising in the mountains of the north.

"Sirion." An old Sidonian name for Mt. Hermon.

"Flames of fire." The forked lightnings do not make as great an impression on the unscientific observer as do the rolling thunders.

"Wilderness of Kadesh." As the tempest passes overhead it trails off to the southwest, toward the Sinaitic wilderness.

"In his temple." All nature is the temple of Jehovah. God dwells in the world which he has made, and there he is to be worshipped.

"Sat." Formally took his seat to condemn the world. We still use the phrase of a judge.

"Flood." The Revision makes this refer to the Deluge, of which the psalmist is reminded by the down-pour of rain which ends the storm.

"King forever." As Jehovah sent and controlled the Deluge, so this storm is in his hand.

"Peace." The last two verses are the psalmist's conclusion. Like the clear brightness and refreshing air after a thunderstorm, comes the psalmist's thought: Jehovah is ruler of the whole world; he will protect and watch over his people.

Plans for Our Meeting.

Ask several persons to give illustrations of other statements in the Bible of the Lord's control of the great phenomena of nature. Or, give selections from Job, 37 and Psa. 104 to several boys and girls to repeat from memory at the close of the minister's exposition of this psalm. Ask some one to give personal experiences when the presence of God was felt in nature. Tie up the summer thunderstorm to the memory of this psalm in the minds of the youth.

Supplant the feeling of fear by reverence and awe, by the thought of the Lord's presence in, and control of, the world he has made.

Thoughts on the Theme.

A violent summer thunderstorm was followed by a wonderful golden glory in the west as if the gates of the heavenly city had been set ajar, and then by a marvelous display of rainbows against the departing storm-cloud in the east. Two brilliant perfect rainbows and a third broken at the center of the arch. We brought our Bibles out on the porch and with the wonderful sight before our eyes we read Gen. 9:8-17. And as we read vs. 14-16, the rainbows were the voice of Jehovah to us and an awe stole over us, which comes back with every sight of a rainbow since then. We know how the astronomer Kepler felt when he cried, "I am thinking thy thoughts after thee, O God!" —W.

He leads us on
By paths we do not know.
Upward He leads us, though our steps are slow,
Though oft we faint and falter on the way,
Though storms and darkness oft obscure the
day;
Yet when the clouds are gone,
We know He leads us on.

The psalmist says, that when he considers only the heavens, he cries, "What is man, that Thou art mindful of him?" So do all of us; it is a very bad thing to keep the eye exclusively on masses of matter. Whenever you are oppressed, he says, by the glory of the heavens,

you ought to remember that there is a "glory above the heavens." Whenever you feel dwarfed by the strength of nature, remember that there is a strength which is higher than nature. We uncover our heads in wonder before the stilling of a natural storm. But the stilling of a soul-storm is more wonderful far.—George Matheson.

When shall we learn the sweet trust in God that our little children teach us every day by their confiding faith in us? Why cannot we, slipping our hand in his each day, walk trustingly over that day's appointed path, thorny or flowery, knowing that evening will bring us peace and home?—Phillips Brooks.

A little girl who suffered greatly during thunderstorms was told by her mother to pray when she felt alarmed. One day, at the close of a fearful storm, she came to her mother with the information that praying during the danger brought her no relief. "Then," said her mother, "try praying when the sun shines, and see if that will take away the fear." The child did so, and when another storm was raging she said sweetly, "Praying while the sun shines is the best way, for I am not the least bit afraid now." What a lesson we who are older might learn from this incident! How often do we stay away from our Master until the storms of life drive us to him for shelter and protection!—Mary C. Wiley.

III. THE PSALM OF THE SEA.

Psalm 107: 23-31.

Expository notes. 1. General background.

The Hebrew was no lover of the sea. He feared it. It was to him the symbol of trouble. He thought of it chiefly as turbulent and treacherous. When the final picture of a new heaven and a new earth is drawn, one of the features is negative—there is no sea in it, "the sea is no more." And in the long list of Deuteronomic curses, pronounced upon those disobedient to Jehovah's commands, the crowning one is that they should be taken back to Egypt in ships.

This psalm pictures four instances of Jehovah's delivering men from great trouble. First, travelers lost in the desert, then, captives chained in a dungeon, then, sick men, and lastly, sailors well-nigh wrecked in a storm—all are, in turn, rescued from their danger and distress.

The structure of the psalm is quite elaborate. There is a prelude, 1-3, and a conclusion, 33-43; while each one of the four stanzas is twice broken by a refrain, 6, 8.

Expository notes. 2. Word studies.

"They that go down." The sea is thought of as lying in its basin, around which the land rises on all sides.

"Do business in the great waters." Long trading voyages across the Mediterranean, such as were made by their neighbors, the Phenicians, the traders of antiquity.

"He commandeth." To the Hebrew, the storm was the direct result of Jehovah's will. One aim of this storm is to assert Jehovah's lordship over the sea.

"They mount up." The sailors. As the ship climbs to the crest of the waves.

"Their soul Melteh." So mild is the storm that the experienced sailors are in an extremity of terror.

"At their wits' end." All their skill seems useless.

"Cry unto the Lord." According to the adage, "Man's extremity is God's opportunity."

"Then are they glad." The intense relief of these two verses, only he can know who has been at sea in a storm.

"He bringeth them." How many of those who recognize the Lord's hand in the storms of life, literal and figurative, forget him when relief comes!

"Haven." The original word is like our word, mart. It suggests the distant town where the merchant hoped to sell his wares.

"Assembly—seat of the elders." Here is a call for a public acknowledgment of the Lord's protection and mercy to us, a public thanksgiving in the religious service.

Plan for Our Meeting.

Ask for personal experiences of deliverances from danger. Ask for prayers for any sailors or travelers connected with the congregation.

Thoughts on the Theme.

The Wind.

Whichever way the wind doth blow,
Some heart is glad to have it so;
Then blow it east or blow it west,
The wind that blows, that wind is best.

My little craft sails not alone;
A thousand fleets from every zone
Are out upon a thousand seas;
And what for me were favoring breeze
Might dash another, with the shock
Of doom, upon some hidden rock.

And so I do dare to pray
For winds to waft me on my way,
To stay or speed me; trusting still
That all is well, and sure that He
Who launched my dark will sail with me,
Through storm and calm, and will not fail
Whatever breezes may prevail.
To land me, every peril past,
Within His sheltering haven at last.

Then, whatsoever wind doth blow,
My heart is glad to have it so;
And blow it east, or blow it west,
The wind that blows, that wind is best.
—Caroline A. Mason.

The daily temptations which make every true life such a painful conflict from beginning to end brings us constant opportunities for growth of character. Not to struggle is not to grow strong. The soldier's art can be learned and the sailor's honors can be won only on the field of battle. If you would grow into the beauty of the Master, you must accept the conflicts and fight the battles. You can have life easy if you will by declining every struggle, but you will then get little out of life that is truly noble and worthy.—Scottish Reformer.

Whatever is excellent is not to be obtained without labor and sorrow.—Jeremy Taylor.

Once when D. L. Moody was crossing the Atlantic a severe storm arose, so violent that the passengers were greatly alarmed. Mr. Moody was asked to conduct a religious service in the cabin, which he did, reading Psalm 107: 23-31. After the storm had passed, a lady came to Mr. Moody and asked him how much of what he read was in the Bible, and how much he had added to make it appropriate to the circumstances. Her astonishment was great when he showed her this psalm in the Bible.

IV. A PSALM OF PRAISE.

Psalm 148.

Expository notes. 1. General background.

The most striking characteristics of the psalms are the writer's intense joy in his sense of the presence of Jehovah, and the constant upspringing of praise and thanksgiving to Jehovah. His glad mood overflows upon the world around him, and in his eyes all nature is joining him in joyful praise to the Lord, the creator, preserver, and righteous judge of the whole earth. This psalm is one of the Hallelujah (praise ye Jehovah) Psalms. The first great group is psalms 111-117, the second, psalms 146-150.

Hence, though we could say, the psalm of the thunderstorm, or the psalm of the sea, we must say now, a psalm of praise.

This psalm falls into two parts: verses 1-6 call upon the heavens and all heavenly beings to praise Jehovah; verses 7-14 call upon earth and its inhabitants to add their voices to the strain of praise to Jehovah. He calls for an antiphonal service, where the joyous outburst of praise from heaven is answered by many voices from the earth. Even in naming the singers on earth, the psalmist gives them in contrasted twos, once from each end of the scale chosen, as if one responded to the other.

"Host." Literally armies. Not simply a multitude. The word implies a controlled organization and service.

"Waters." The mysterious reservoir from which the rains came.

"He commanded." The "he" is emphatic.

"Established them." The Lord not only created nature but he controls it continuously.

"Decree—pass away." Bitter, as in margin, which none transgress. Unlike earth, there are order and obedience in heaven.

"Sea monsters." Now we turn to earth and begin with the lowest part of it, going upward from sea-monsters to kings.

"Deeps." The unknown depths of ocean where the mysterious monsters dwell. Even there Jehovah's praise is to be sung.

"Fire and hail." Lightning and hail, which latter usually comes as a part of a thunder-storm.

"Snow and vapor." Snow and clouds. Dr. McLaren suggests that "fire and hail" denote a summer storm, and "snow and vapor" a winter one.

"Fulfilling his word." Obeying his command. The fierce, capricious wind is really controlled by Jehovah and is his servant.

"Mountains and all hills." The wild mountain ranges and the cultivated hillsides. Here follow several contrasts or extremes, both of which—of course including all between—are called upon to praise the Lord.

"Fruitful trees and all cedars." Orchards and forests.

"Beasts and all cattle." Wild beasts and domestic cattle.

"Creeping things and flying birds." The crawling worms and the swift birds.

"Kings—children." All mankind without distinction of rank, sex, or ages.

"Let them praise." All creation has been called upon to sing praises to Jehovah. Two reasons follow: his intrinsic glory and majesty, and his great kindness and care for his own chosen people of Israel.

"Lifted up the horn." The metaphor is drawn from the thought of the wild ox, tossing his head in exuberance of life and vigor. The "horn" stands for power. To "lift up the horn" of an individual would be to give him prosperity, of a nation, to increase its power and dignity.

"People near unto him." His chosen people, the children of Israel. The present-day parallel is the church of God.

Plan for Our Meeting.

Ask a Sunday School class and their teacher to read psalm in concert at the opening of the service. Or ask three young persons to recite the psalm; one giving verses 1-6, the other two, verses 7-14. Let them repeat the first line of v. 7, vs. 13 and 14 together, while, of the contrasting phrases between, one shall repeat the first phrase and the other the second, as in an antiphonal service. (If the boys and girls have a part in the service, the parents will attend. The memorizing may be for life. The necessary preparation will advertise the service in an unobjectionable manner.)

Thoughts on the Theme.

Praise is the rent we owe to God; the larger the farm, the greater the rent. Bib. Ency.

The Familiar Gifts. If one will read the Psalms even casually, especially those which are hymns of praise, he will notice how continually the writers are remembering God for his daily and familiar gifts. They thank him for sun and rain, fruitful seasons, water and grass for cattle and food for man. Then they rise to thanksgiving for daily mercies, Jehovah's continual watchfulness, his shepherd care, his guidance by the green pastures and still waters of life, his protecting them from famine, fire and pestilence, his continual forgiveness of their daily sins. In all the Roman Catholic churches of Italy one finds offerings upon the altars of the virgin or various saints, which have been placed there as a thanksgiving for deliverance from sickness, or storm at sea, or calamity of some sort. It is always for some great and signal gift. But perhaps the greatest gift of God are the familiar gifts—sunlight, health, home, loved ones, children, flowers, opportunities to be kind and show mercy, the eternal Presence with us as our encompassing protection.—Frederick Lynch.

It is absurd to look for astronomical accuracy in such poetry as this; but a singer who knew no more about sun, moon and stars, and depths of space, than that they were all God's creatures and in their silence praised him, knew

and felt more of their true nature and charm than does he who knows everything about them except these facts.—Alex McLaren.

The little cares that fretted me—
I lost them yesterday
Among the fields above the sea,
Among the winds at play.
Among the lowing of the herds,
The rustling of the trees,
Among the singing of the birds,
The humming of the bees.

The foolish fears of what might happen—
I cast them all away
Among the clover-scented grass,
Among the new-mown hay,
Among the husking of the corn
Where drowsy poppies nod,
Where ill thoughts die and good are born—
Out in the fields with God.

—E. B. Browning.

The harp at nature's advent strung
Has never ceased to play;
The song the stars of morning sung
Has never died away.

And prayer is made, and praise is given,
By all things near and far:
The ocean looketh up to heaven,
And mirrors every star.

Its waves are kneeling on the strand,
As kneels the human knee,
Their white locks bowing to the sand,
The priesthood of the sea!

—J. C. Whittier.

To A Waterfowl.

There is a Power whose care
Teaches thy way along that pathless coast—
The desert and illimitable air—
Lone wandering, but not lost.

He who, from zone to zone,
Guides through the boundless sky thy certain
flight.
In the long way that I must tread alone,
Will lead my steps aright.

—W. C. Bryant.

AN EXPLANATION OF THE BAPTIST POSITION ON FEDERATING MISSIONARY WORK.

My Dear Mr. Barton:—On page 617 of the July Expositor you write an article headed, "That Reminds Me." The quotation in it from an extract from the "Congregationalist" records the protest of the Southern Baptist Convention when one of their missionaries made the suggestion that the Baptists unite with other Protestant sects in building, in China, interdenominational mission schools.

Your readers, in view of your headline, doubtless take it that this protest reminds you of a parallel case. For immediately following the quotation from the "Congregationalist" you put a quotation from the Book of Acts, a passage which, it is most natural to think, it seems your purpose to give your readers to understand is an analogous case.

Presumably your object is to make it appear that the protest of the auditors of A. Y. Napier is in the same class with the protest of St. Paul's auditors when that apostle intimated to them that the gospel was to be preached to the Gentiles also. And you make it appear also that the actions of the delegates of the Southern Convention of Baptists were upon a par with the actions of the Jewish mob which threw off their garments and cast dust into the air, at St. Paul's intimation.

Now, I am free to admit that you have not said in words what your article, in this way, suggests to the minds of your readers, and what it seems to me to be fair to infer you meant should be the impressions made by your putting side by side these two quotations, the one from the "Congregationalist," and the other from the Acts.

I feel quite sure that your article in creating these impressions does a very grave injustice to, not only the views and aims of the Baptists of the Southern Convention, but to the aims and views of Baptists generally, everywhere.

The mission schools suggested by Mr. A. Y. Napier would be Christian schools. In all schools built under the auspices of Baptist missions the teaching of the doctrines of the New Testament forms an important part of the curriculum of study. And this would have to be true of any school to which Baptist mission boards would give their support. Believing as we do in the separation of church and state, in our opinion all purely secular educational institutions should be supported and conducted by the state, and from the curriculum of all such state institutions the teaching of the Scriptures should be eliminated. Otherwise the children of Methodist parents, for instance, would have to submit to being taught the interpretation of the Scriptures according to the teacher's conception of it, whether that teacher happened to be a Mormon, or a Roman Catholic, or a Jew, or even a Baptist. I do not know what the religious leanings are of my esteemed friend, the publisher of *The Expositor*, but I make bold to venture the opinion that if he has children attending the public school he would object to their being taught to anathematize the name of Jesus. Ah! but once you allow the principle of religious instruction in state-controlled schools there can be no discrimination against any teachers because of religious differences; one teacher's interpretation of Scripture is as good as another's so far as the state is concerned. All religions in the state must, therefore, be given equal rights in this respect. See where it leads us to.

But mission schools have for their primary object the development of the life of their students to the height of the standards of the New Testament. And Baptist mission schools aim at developing the life of their students up to those standards according to Baptist interpretation of the New Testament doctrines. But our interpretation differs from the interpretation of the great body of our pedo-Baptist brethren on points which, it is our conviction, are essential and fundamental. And, therefore, our co-operation with them would be, as matters stand, impossible in the theological department of any interdenomination mission school.

The protest of the Southern Baptist Convention against such co-operation was based upon their clear perception of all that was involved in the question of interdenominational mission schools in China, or anywhere else, for that matter, whether at home or abroad.

If the other Protestant bodies will agree to accept our interpretation of the New Testament doctrines with regard to the local church, the ordinance of baptism, and the Lord's Supper, then we shall be able to plan for co-operation along many other lines, as well as in the work of establishing and maintaining interdenominational mission schools in China.

In the meantime we must, in order to be consistent, say with our brethren in the Southern Baptist Convention, we will not give for the compromise of our distinctive principles.

All Protestant denominations, I believe, are vying with one another in their efforts to carry out the Great Commission, for this is an age of missionary activity. We are all unanimous in the conviction that it is our duty to obey the great command of our Lord, with regard to missionary enterprise, here are not the slightest grounds for believing that Baptists are any more likely to "cry out and throw off their garments and cast dust in the air" than pedo-Baptists, at the mention of giving the gospel to the heathen world.

We differ with our pedo-Baptist brethren with regard to what the gospel is, and what is teaching the gospel, and, consequently, as to what should be the character of the teaching in Christian mission schools in China.

Let us, as Christians, try to understand one another, and this will hasten the time when we shall be able to show an unbroken front to our common foe.

Trusting you can see your way clear to give this as prominent a place in your valuable magazine as your article referred to occupies. Believe me very sincerely, yours in the Master's service.

JOHN E. PETTIT.

Lakeside, R. R. No. 1., June 23, 1913.

RELIGIOUS REVIEW OF REVIEWS

Mr. John D. Rockefeller, Jr., is doing a great and noble work through the "Bureau of Social Hygiene," of which he is the chairman. In 1910 he was foreman of the grand jury which investigated the "white slave" trade in New York City. That grand jury recommended the formation of a commission to study the question, and subsequently Mr. Rockefeller formed this Bureau of Social Hygiene. He has associated with him George J. Kneeland, Abraham Flexner, Raymond Fosdick and Miss Katharine D. Davis, who is superintendent of the New York State Reformatory for Women. Miss Davis and Mr. Kneeland have been conducting an elaborate series of investigations, and the Century Company has just published a book called "Commercialized Prostitution in New York City," which gives the results of these investigations. It is a terrible and revolting revelation of social conditions in the underworld. A great army of more than 15,000 vicious women has been found, and more than 1,600 places of evil, besides dance halls and saloons, have been identified. Prominent real estate owners are parties to this widespread crime, for buildings are rented with the full knowledge of the purpose for which they are to be used. This book should be carefully studied by social reformers and public officials. Mr. George Kibbe Turner summarizes the book in "Harper's Weekly" of June 21. Mr. Rockefeller seems to be putting his boundless financial resources into the study and solution of this question. We rejoice in the work he is doing.—*The Examiner.*

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The suffragists carried out, perhaps, the costliest act in their campaign of militancy when they burned the Gatty marine laboratory of the University at St. Andrews, Scotland. The building was completely destroyed and many valuable instruments were consumed. Along with the laboratory a quantity of highly valuable records of scientific instruments were burned and the loss is irreparable.

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A sharp crisis has been reached in the parliamentary life of Russia by the growing friction between the government and the Douma. The discord reached a climax on June 24, when the members of the ministry withdrew in a body from the chamber in expression of their resentment of the accusation of wholesale "stealing," flung at the cabinet benches by a reactionary member of the house. The public reflection upon the honesty of the ministry was followed immediately by the declaration in behalf of the cabinet that no further co-operation between the government and the chamber was possible until the representatives of the people should furnish guarantees against a repetition of the incident. After the withdrawal of the ministers an attempt was made in council to bring about the dissolution of the Douma, but this proposal was voted down and the decision was reached to make an effort to reconcile the personal animosities that had precipitated the affair.

A New City Charter.

Cleveland, Ohio, proposes a new charter for itself which embodies many of the advanced views advocated by those who have given careful study to the question of reform in municipal governments. Nominations for city office are to be by petition only and not by political parties. The short ballot is provided for, and a provision for the recall of elective officials is also included in the charter. A nonpartisan system of election of officials, the one great need in working a reform of political conditions in our cities, is guaranteed by the new charter. Under a system in the main similar to that of other commission government cities the affairs of the municipality are to be directed, the mayor having a cabinet composed of the directors of the various departments. This charter is to be submitted next month to a vote of the people. It is to be hoped that this plan will be given a trial by the citizens of Cleveland.

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Dr. C. Duvall, of New Orleans, bacteriologist of Tulane University, announced before the

American Medical Association that he has succeeded in isolating the germ of leprosy. This clears the ground for the discovery of a serum for the disease.

"Off With the Yoke."

The galling yoke of male supremacy has become intolerable to our sisters on Albion's Isle.

From the suffrage question they turn their attention to the indignities (?) connected with the marriage service.

"The Spiritual Militancy League has issued a manifesto aimed at the 'indignities' of the present marriage service. All clergymen are to be notified to take heed, and every couple whose engagement is announced in the papers is to be wrestled with on the subject. No fewer than fifteen of these 'indignities' in the Anglican service are cited. For one thing they rebel against the provision that the wife is to 'obey and serve' her husband. If this is life in the service, then the husband should in turn agree to obey and serve the wife, it is asserted.

Then there is the fiction about 'who giveth this woman to be married to this man,' as if she were some chattel; they want that fixed and fixed right, as it is a humiliating survival of a false status for women. Even the wedding ring is denounced as a token of bondage; the bride should not be expected to put on any ring unless the groom does also, it is argued. Also that little farce, 'With all my worldly goods I thee endow,' is to be tabooed. It means nothing, the protesters say, since the husband hangs right onto everything. Furthermore, the injunction in the Psalm that the wife is to 'be as the fruitful vine upon the walls of thy house' is objected to, as being too one-sided.

"To cap the climax, the ladies want to upset Genesis; they resent the idea that the woman was made from the man's rib, and they say, 'We protest that this is not only a foolish and unscientific myth, but one degrading to women and flattering to an already excessive self-esteem on the part of men.' Another of the 'indignities' is the quoting of St. Paul's words: 'Wives, submit yourselves to your husbands,' etc. It is urged that if this remains it should be supplemented by saying: 'Husbands, submit yourselves unto your wives.'

Men and Religion Movement in The "Celestial" Republic.

After holding forty-one meetings in Japan, with an aggregate attendance of 13,839, the group of men now going around the world in the interests of the Men and Religion Movement went on to China. They found that Sun Yat Sen is the most talked of man in all China, not excepting Yuan Shi Kai. They found, too, as in Japan, that the heathen temples are being abandoned. A prominent missionary said to them: "Our greatest handicap is the Godless European and American, who leaves his religion at home and comes here for greed and graft." On the closing night in China the group were entertained by the International University Club. Two hundred college graduates from every land were present. This annual affair had been delayed several weeks that Mr. Smith and his associates might be the guests of the club. Wu Ting Fang, the counselor of Sun Yat Sen and Yuan Shi Kai, through whose counsel bloodshed was largely averted in the change from monarchy to republic, sat at the right of the presiding officer, Dr. Amos P. Wilder, the American Consul General. Judge Bourne, of the British Supreme Court; Wong Chung Hui, ex-Minister of Foreign Affairs; Fred B. Smith and Raymond Robins were speakers and the quartet furnished the music. Dr. Wilder said afterward that he was never prouder of America. It was the first introduction of religion into the Shanghai University Club. In all, twenty-four meetings were held in China, and then the company sailed, March 4, for the Philippines, and thence to Melbourne, Australia, where their greatest campaign thus far was held, with 21,000 men in six meetings and 400 each day in institutes.—*Louisville Courier.*

International Vacations.

The Boston Transcript tells us that "Rev. Andrew B. Chalmers, pastor of Plymouth Congregational Church, Worcester, and Rev. James Wylie, pastor of a Congregational church in Birmingham, England, have arranged to exchange pulpits for the summer. They sailed for their respective summer vacations at about the same time and exchanged wireless greetings on board ship in the North Atlantic. Dr. Wylie preached his first sermon in Worcester last Sunday."

Drink and Industrial Efficiency.

A measure has been introduced in the Massachusetts legislature to prohibit the opening of saloons earlier than 8 o'clock in the morning. The Anti-Saloon League of that state, in order to demonstrate to the legislature the connection between morning drinking and industrial inefficiency, accidents, etc., prepared a scientifically formulated statement, an interesting part of which we reprint:

"It is an established fact that intoxicating liquors are the cause of many industrial accidents. The reason for this is not far to seek. Small quantities of alcohol such as would produce no visible signs of intoxication are yet sufficient to interfere with mental alertness. The effect of these small doses upon the consumer is that he is unable to concentrate his mind as closely on his work as when he is free from alcohol. He becomes careless and is apt to take chances which he would not think of taking in his natural condition. The result is that the wage-earner who has a drink or two on his way to work is making himself liable to injury, reducing his efficiency and exposing others to the possible consequences of his reduced mental efficiency.

"A well-known French scientist, Grebant, has shown by careful experiments upon animals that when alcoholic beverages are taken into the stomach the percentage of alcohol in the blood supplying the brain increases gradually until it reaches its maximum from two and one-half to three hours after the liquor was introduced into the stomach. Many experiments have shown us that in human beings also the brain is most deeply affected by alcohol from two and one-half to three hours after drinking.

"In this connection it is of great significance that in the first bulletin of the Massachusetts Industrial Accident Board, published in September, 1912, the board reports that in this state most industrial accidents occur at 10 o'clock in the morning and at 3 o'clock in the afternoon. This is exactly in accord with the report of the Bureau of Labor of Minnesota for the years 1909-1910, which contains a detailed study of industrial accidents in that state. This report gives a chart, showing at what hour of the day the accidents occurred. The 'peak' of the curve is at 10 o'clock in the morning and at 3 in the afternoon. In other words, practically three hours after the men started in work they were most liable to get into trouble through lack of attention and carelessness. If the men's carelessness was due to fatigue, the high point of the curve would be reached at the end of the morning—between 11:30 and 12 o'clock—and again at the close of the afternoon's work. But between 11:30 and 12 o'clock in the morning there are only about one-third as many accidents as occur at 10 o'clock and at 5 in the afternoon about one-fourth as many as at 3 o'clock. Fatigue, then, is not a satisfactory explanation.

"Alcohol is undoubtedly a cause of many of these 10 o'clock and 3 o'clock industrial accidents. They occur from 2 to 3 hours after the men begin work in the morning—that is, at just the time when the drinks taken on the way to the factory are having their most marked influence on the brain. The same thing happens in the afternoon. The alcohol taken during the lunch hour has its greatest effect at 3 o'clock in the afternoon."

"Making Merit" in China.

The very thought of saving life appeals to the Chinese. It is not an uncommon thing to see a Chinaman bargaining for a caged bird, so that he might secure it and let it fly away—thus acquiring merit in the other world. This

is not only done with birds and animals, but oftentimes children are purchased and given better homes and other advantages, with the firm conviction that in the other world blessings will be in store for the benefactor. The work missionaries have been doing has met the approval of thousands of these people. In talking with some of my friends a few days ago, one remarked: "Preaching has its place, mission schools are doing a splendid work in training young men and women for useful lives, but those who take the helpless and destitute and provide a home, give them a trade, make them to see the meaning of life and the dignity of labor, are doing more to convince me that Christianity is divine than any other work missions are doing."—*Christian Herald.*

Under the heading, "The Real Issue," an exchange gives us the following as coming from William A. McKeever, professor of philosophy, in the Kansas State Agricultural College:

"In our eagerness out here in the Middle West to herald to the world the magnitude of our corn and wheat crops, the superiority of our beef cattle and thoroughbred swine, and the tremendous productiveness of our domestic hen, we are prone to lose sight of the real issue, namely, the splendid crop of strong sons and fair daughters that the country is producing. In their joyous natures we behold at once the bright sunlight of hope and the beautiful bow of promise of our future greatness and glory. Droughts and deluges may destroy our growing crops, disease and degeneration may play havoc among our cattle on a thousand hills and our treasured porkers in the alfalfa fields; yea, our boasted domestic hen may even occasionally cease her productive labors—all these calamities might conceivably come upon us each in its turn, and yet our glory not be dimmed; provided only, that our growing boys and girls be so trained and safeguarded in the home, so educated and disciplined in the school, the church and other institutions of the country, that they will develop into well-rounded, magnificent specimens of manhood and womanhood."

The "Morals Court" Experiment.

It is only fair to admit that in certain respects the Middle West displays more skill and courage in lines of pioneer reform work among the unfortunate and the criminal than are found in other sections of the country. One of the latest evidences of this fact is the establishment of the "Morals Court" in Chicago, which deals wth all cases involving violations of the city ordinances regarding the social evil. This court makes it a point to exalt mercy and helpfulness, instead of hurling the terrors of the law at all offenders alike. In other words, it is a reformatory institution, keyed to a work of rescue, and endeavors to give to the offender opportunity and strong encouragement to forsake sin and make a new start in life. It has attached to its staff women probation officers and women physicians, and it co-operates with employment agencies in finding work for the unfortunate class of offenders who come before it, and who are willing to make the effort at social rehabilitation. Of course, like every other attempt in altruism, it is sharply criticized as being a foolish and fanatical experiment; but its purpose is clearly noble and its methods are humane, and we are led to hope that it may demonstrate its value as a reliable agent in social reclamation work. If it should do this even in small degree, it will be a blessing to society.—*Christian Herald.*

The Water Wagon Club.

On the Chicago division of the Baltimore & Ohio Railroad may be found many employees wearing a little button in the lapel of the coat. These buttons read, "B. & O. Water Wagon Club." These club members have all signed a pledge which reads, "Realizing that intoxicating liquor has been the means of side-tracking many a good railroad man and that abstinence would raise the standard of railroad service, I hereby pledge myself to abstain from the use of intoxicating liquors and promise to boost the Water Wagon Club among my fellow employees." More than 500 men on the Chicago division have signed the pledge and are wearing the buttons.

Fence it Out.

The twelve-hundred-mile fence put up in Australia to keep from the western section the devastating armies of rabbits that have for many years been a plague in the eastern portion, suggests the wish that a fence of some sort might be put up against the spreading devastation of the liquor traffic.

Speaking of the Australian fence, the Youth's Companion, quoting from the Wide World Magazine, says that it is the longest that has ever been constructed. It traverses an inhospitable country where for miles and miles there is no timber, where the rain may fall once a year, or perhaps not at all for three years. It was necessary to carry materials for the fence and supplies for the workmen hundreds of miles in carts and on camel-back. The work had to be pushed with feverish haste, for countless thousands of rabbits, pressing westward steadily, were eating the country as bare as a city road.

When the workmen had nearly finished the barrier, the news came that the rabbits had rounded the end. Without hesitation, they began a second fence 100 miles to the westward, and before the farming region was safely enclosed, the two fences extended over 2,100 miles.

In appearance, the barrier resembles the woven-wire fences that are seen in all parts of the world. The netting is stretched between posts sunk deeply into the ground and treated with tar to make them less likely to be destroyed by the white ants. The lower edge of the netting is sunk into the ground to prevent the rabbits from burrowing under it, and along the top runs a heavy wire capable of withstanding the shock of charging kangaroos and emus.

Without constant attention and patrolling, however, the fences would be useless, for outside of them the rabbits keep ceaseless watch. A boundary-rider patrols each section of the fence twice a week, and he carries enough material and tools to make ordinary repairs. In some parts the riders are men on bicycles; in others, they are horsemen, and in the arid districts the men use camels. There is a sort of "flying squad" assigned to each half-dozen sections, and the boundary-rider can call on them when the fence is badly broken, or when the incursions of rabbits are especially threatening.

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Thirty Laymen in Baltimore Pulpits.

Laymen who occupied the pulpits of thirty churches in Baltimore, Sunday, June 8, at the opening of the convention of the Associated Advertising Clubs of America, preached sermons that were well received. These lay preachers represented advertising men, editors and magazine writers. Their composite text might be told in two terse sentences—Tell the Truth, and Follow the Golden Rule. Many of the speakers touched on the relation of the church and publicity. Allen D. Albert, associate publisher of the Minneapolis Tribune, said, "The most conspicuous failure in church methods is what the business man calls 'follow-up.' In Brantly Baptist Church, Herbert N. Carson, of H. K. McCann Company, urged the Gospel of Good Goods. David Gibson, of Cleveland, O., at Associate Congregational Church, said that the Golden Rule is Business Rule. E. L. Clifford, of Minneapolis, congratulated the city of Baltimore upon the present campaign of religious advertising backed by the churches generally. That religious advertising will be promoted and that the Associated Advertising Clubs of America have clean, forceful speakers in their ranks was the general impression from the lay sermons.—Congregationalist and Christian World.

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The Christian World of London brings to light the interesting fact that the man who first proposed that a Sunday last April be made a day of prayer for China in the son of a Chinese pastor, a convert of the London Missionary Society. The proposition, it will be remembered, emanated from the Chinese Foreign Office, of which this man, Lu Cheng Hsiang, is the head. It should not be forgotten, either, that Provisional President Sun Yat Sen is also the son of an old London Missionary Society native pastor. It all goes to prove that blood tells.

The Czar as a Peacemaker.

Threatened war between Bulgaria and Servia appears to have been averted by a warning from the Czar of Russia. The disagreement over territory taken in the war against Turkey is the cause of the threatened trouble. An agreement was made some time ago that the difficulties should be arbitrated by Russia, and this agreement seems likely to be carried out now, although for a few days there was imminent danger of war.—Con. & Ch. Wk.

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The report of the Education Board of the Northern Baptist churches at the recent annual convention declared that its denomination was lagging behind others in the interest taken in the education of its young people. In statistics gathered from thirty-four States it was reported that "the Congregationalists have one student in college for every 69 members in their churches; the Presbyterians have one student for every 70 members; the Methodists have one student for every 143 members; while the Baptists have one student for every 176 members." The Church was urged to provide more liberal support and endowment for the denominational colleges. It appeared from this report that large numbers of the youth of the Church are going to the State universities, an experience common, probably, to all the churches. In nine of the western States there are 900 Baptist students in Baptist colleges, while the State universities of the same States there are registered 2,100 Baptist students. The Educational Board proposes to put a "student pastor" in the local church in each university center.

Secretary Daniels Again.

At the commencement exercise of the Naval Academy at Annapolis, Josephus Daniels, Secretary of the Navy, bitterly denounced hazing and as vehemently urged total abstinence. Said Mr. Daniels:

"I have no sympathy for the argument in favor of hazing. There is none worth considering. Let me appeal to you to take the lead of the American institutions in stamping out this barbarous practice from our schools."

"While there are many good men who drink temperately, there is only one safe course for the young man who would master his soul, and that is to abstain from intoxicating drinks." —American Issue.

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The Federal Council Commission on the Church and Social Service has issued its annual call for the observance of Labor Sunday, which occurs this year on August 31st. In view of the fact that many of the pastors will not return from their vacations, the Commission recommends that such pastors give recognition to the day on either the first or second Sunday in September.

As the special subject to be considered in sermons and addresses the Commission recommends "Present Day Tendencies in the Labor Movement," in view of the fact that the organized labor movement is at the present moment divided within itself.

The usual pamphlet of suggestions for both the regular morning service and the evening union service of the churches, and a program for use in the morning service, which may be ordered in quantities, may be obtained on application to the Secretary of the Federal Council of the Churches of Christ in America, 1611 Clarendon Building, 215 Fourth Ave., New York City.

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Making Temples Schoolhouses.

The Pekin Daily News suggests that the present need of the new Chinese republic for quarters in which to conduct schools could be met by transforming abandoned temples in various quarters into buildings for purposes of public instruction. Especially could this be done in and about Canton and Hunan, where there is a large number of temples to the memory of numerous deities about whom nothing or very little is known. In some places the plan has been tried and has met with little opposition on the part of the people. The only real clamor against the move came from a number of lazy priests in charge of certain shrines, who were compelled to go to work for a living. With the

abolition of the temples went also the abolition of various feast days, which hereafter are to be devoted to Confucian celebrations.—**The Biblical World.**

* * * * * **The Strange Case of Col. Labrador.**

The career of Don Juan Labrador, colonel of marine artillery, a Protestant, has been somewhat of a romance, owing to the difficulties he has confronted because of his religion. Promotion has been unduly delayed, many a vexation has he suffered, and many questions of conscience have perplexed him, when he saw simple privates boldly facing imprisonment because they would not bow the knee at mass.

When appointed to San Fernando, and knowing that his new place exposed him to the risk of being obliged to attend the religious service which precedes a court-martial in the navy, and to kneel at the elevation of the host, he directed a special petition to the king, requesting to be exempted from the necessity of attending this service—but only the service—when there might be a court-martial in prospect. His petition was refused.

On Saturday, April 26th, Don Juan received instructions to preside at a court-martial on the following Monday. He at once respectfully wrote to his superior officer that his religious convictions did not allow him to attend the mass. He was again ordered to fulfill his first instructions, and again declined. For this conduct on his part he was put under arrest, awaiting definite trial for disobedience to orders and a possible punishment of from six months to six years in prison.—**The Christian Herald.**

* * * * * **Russian Missionaries in China.**

The missionary activity of the Russian Orthodox church in China is almost at a standstill, states the *Missionary Review of the World* for February. It bases its conclusions on figures presented by certain Russian papers in calling attention to the fact that the church soon will celebrate the two-hundredth anniversary of the founding of its mission station in the Celestial Kingdom. At present there are 3,000 members, a rather small showing as the result of two hundred years of endeavor. About \$15,000 per year is spent by the mission. A theological school has been established and this contains only twelve students. Twenty monks, eight Russian and twelve Chinese, and about the same number of nuns are in residence.—**Biblical World.**

* * * * * **The Added Word and What Came of It.**

The Pacific Garden Mission in Chicago, where for over 32 years Harry Monroe has been performing miracles of salvation with the human wreckage that drifts within the reach, took its name from a beer-hall—but in the years that mission workers have taken the place of bartenders sufficient tears of penitence have fallen upon its one-time beer-soaked floors to wash away all memories of its former use. In its unregenerate days the "Pacific Garden" was a famous hangout for crooked men of all kinds. Its big sign was better known to thousands of drifting derelicts than that of the Sherman House—Chicago's oldest hostelry. Accordingly, it was perhaps little less than an inspiration which possessed the new owner of the property, George R. Clark, when the beer-hall moved away, to insert the word "Mission" on the old sign and turn the room into a place for the saving of souls. And now the fame of the Pacific Garden Mission has gone from coast to coast and is known to mission workers throughout the world.—**The Christian Herald.**

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If the Bible Were Destroyed.

Rev. Cleland McAfee, author of "The Greatest English Classic," as he calls the King James Version of the Bible, seems to bear out the present contention in England for the necessity of teaching the Bible as literature. Among the notable facts connected with the influence of the Bible on English literature, Dr. McAfee calls attention to the remarkable extent of that influence. "If every Bible in any considerable city was destroyed, the Book could be restored in all its essential parts from the quotations on the shelves of the city public library." Ac-

cording to a London newspaper, Ruskin is under a deeper debt of obligation to the Bible than any other English writer. In one of his shorter books, for instance, there are no fewer than thirty-two direct quotations from Scripture.

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The "Votes-for-Women Cause in America received substantial endorsement on June 13th, when the Senate Committee at Washington on Woman Suffrage favorably reported an amendment to the Constitution giving women throughout the United States the right to vote. The day previous Governor Dunne, of Illinois announced that he would sign the woman's suffrage bill passed by the Illinois House by a vote of 83 to 53. With Illinois marked up as the latest State to grant them the right of suffrage, women now vote in ten out of the forty-eight States of the Union, the others being Arizona, California, Colorado, Idaho, Kansas, Oregon, Utah, Washington and Wyoming.

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The Gideons in Turkey.

The report comes from Harput, Asiatic Turkey, that Armenian Christians, hearing that the "Gideons" in the United States were placing Bibles in many hotels to reach and influence the traveling public, have decided to imitate the example by installing Bibles in the so-called hotels of their country. Hotels in that country contain no furniture, and one sleeps on the bedding which he brings with him. Food, travelers must secure for themselves. The Bibles to be placed in these empty rooms will be in either the Turkish or the Armenian language. Owners of hotels are reported to have nothing to say against the plan, except that, if Bibles are installed, they will have to be hung on the wall, since they are "holy books" and it would be a desecration to lay them upon the floor.

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Mothers' pension laws have been passed by fourteen states, eleven having acted this year. Seven of them are suffrage states—Illinois, California, Colorado, Oregon, Utah, Idaho and Washington. The others are Iowa, Nebraska, Ohio, New Jersey and Pennsylvania. Missouri has authorized Kansas City to adopt the system, and other states are trying it in a limited way in some cities. When a woman is left destitute it has been found better in every respect for the state to board the mother and children together.

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Another Immigration Bill.

A new immigration bill was introduced recently in the House by Representative Burnett, of Alabama. This bill provides that immigrants over sixteen years of age be able to read English or some European language or dialect. Persons who are ineligible for naturalization, except those who might come in under existing treaties, would be barred. This bill is practically the same as the one vetoed by President Taft, and which failed of passage in the House over the veto. Representative Burnett says that a poll of the House shows that it stands nearly three to one in favor of such a measure.

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A London correspondent writes the Presbyterian Witness that Divine service is now regularly held once a month in Esperanto, at a church in London, N. The New Testament is translated into this language, and correspondence is carried on in it by people of different nationalities. Its advocates do not claim for it equality with our grand Anglo-Saxon language; but that it is an excellent medium of intercommunication between people who do not understand each other's language, and that it is so simple in its construction and so easily learned as to be readily available for this purpose.

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The report of the American Bible Society for 1913 states that the total issues of the Society at home and abroad amounted to 4,049,610 volumes. These consisted of 399,734 Bibles, 713,891 New Testaments, and 2,935,985 portions. It was an advance over any previous year in the Society's history. It was more than twice the issues of five years ago. For twenty-five years preceding the annual issues averaged 1,500,000.

Of the total issues, 2,107,859 volumes were issued from the Bible House in New York, which is an advance over the issues of last year of 270,503 volumes; and 1,941,751 volumes were issued by the society's agents abroad, being printed on mission and other presses in Turkey, Syria, Siam and Japan. The total issues of the Society in the ninety-seven years amount to 98,268,175 volumes.

The Christian Work has some surprising information relating to the number of former members of the Roman Catholic Church who are now connected with Protestant churches in New York City. The statement was drawn out by the assertions which have been made about Protestants going into Roman Catholic churches. It is said as an offset: The University Place Presbyterian church has in its membership 130 such persons. The West End Presbyterian church "contains many." The First Presbyterian church, New York City, has upward of 200. Of these 122 are Spaniards. The Madison Avenue Baptist church has Catholics in attendance regularly, but none has actually taken up membership. In John D. Rockefeller, Jr.'s Bible class in the Fifth Avenue church there are many Catholics. Holy Trinity church, Brooklyn, has in its membership a former priest and a former deacon. St. Thomas' church, Bushwick Avenue, Brooklyn, has 100 former Catholics. Bishop Greer, asked if Roman Catholic priests came to him to be admitted to the Episcopal Church, said he would make no statement, but added that it was public information that the rector of a large Episcopal church was, until lately, a Paulist priest. Rev. Dr. W. H. Van Allen, of Boston, a High Church Episcopalian, says there are constant receptions of Catholics into membership in the Advent Church, and adds: "Since the publication of the 'Ne Temere' decree I have an increasingly large number of Roman Catholics seeking marriage at my hands."

The Presbyterian, under the heading, "Lowering the Pulpit," makes this comment on the presence of ad men in Baltimore pulpits during the recent coronation:

A telegram from Baltimore to the daily press says of last Sabbath's services:

"From twenty different pulpits of Presbyterian, Methodist, Lutheran and Reformed churches, 'ad' men preached today, on the blessings and benefits of advertising. Capital and labor were urged to get together, as were the producers, the merchants and the consumers. The Toronto ad men, in their kilts, have about succeeded in persuading the convention to meet next year in their city."

It need be no wonder if we find both the pulpit and the ministry lowered in its respect and consequent usefulness, when the office is so belittled as to be brought down in its message to the level of newspaper advertisement. And the sacred safeguards of history and Scripture are torn away. This may seem like breadth and liberality, but it is really weakness and profanity, and brings evils in broods.

The City Negro Problem.

A most difficult problem is that one presented to both State and Church by the residence and condition of large numbers of negroes in the cities of our land. There are 227 cities of 25,000 or more inhabitants in our country. A writer in "The Presbyterian of the South" gives some interesting figures: A little over sixteen per cent of the entire negro population is found in them! No fewer than 46 of these cities in the North alone have from 2,500 upward of negroes in each, and a total in the 46 of 775,929, or one-half of all the negroes who live in cities of 25,000 or more inhabitants. In 27 of the cities of this size, they number one-fourth or more of the population. In four of them, viz.: Charleston, Savannah, Jacksonville, and Montgomery, they outnumber the whites. The largest number living in any one city is to be found in Washington, D. C., while New York, Baltimore, and Philadelphia come next in order, all of them outnumbering even New Orleans. In Washington there are 94,446; in New York, 91,709; in Baltimore, 84,749; in Philadelphia, 84,459. There is then quite a drop, in the North-

ern list, to Chicago, 44,103. Boston numbers 13,564, and Columbus, Ohio, nearly as many. Cleveland has nearly 9,000, and Providence over 5,000.

* * *

The Catholics are stirred over the persistent attacks of The Menace, and, according to the Catholic Standard and Times, from which we quote, are petitioning the Postmaster General to refuse The Menace the use of the mails. "Already the meeting held in St. Monica's School Hall, Standard, June 1, to protest the use of the mails for circulation of the scurrilous and libelous sheet known as 'The Menace,' is beginning to bear fruit. Various organizations in Philadelphia and other cities have notified the chairman of the resolutions committee that they have adopted similar resolutions, and quite a number of individuals have enrolled themselves in a delegation to visit Washington to present to the President, Postmaster General and Attorney General copies of these resolutions."

Of one thing we are quite sure. Should they succeed in this, they would do the same thing for all other papers which dare to protest against Catholicism. They propose to have postal laws amended in case the present laws will not allow The Menace to be excluded from the mails.

The Sabbath Sense Among Elephants.

A writer in the Youth's Companion tells a story that seems to demonstrate to him that elephants can keep track of the passage of the day of the week as well as being the possessors of a moral sense, too.

A lumber firm at Rangoon had quite a herd of elephants. These animals were given their Sundays for rest, contrary to the practice of the native Burmese, who work their elephants seven days a week.

A sudden rise of the river one Saturday threatened to do great damage on Sunday to the lumber yards of the English, Sabbath-keeping merchant. The elephants were ordered out on Sunday morning to move the valuable teak upon higher ground, to prevent its being carried away into the sea. The native drivers ordered their elephants into the yards.

"But not an elephant moved! It was Sunday, and they didn't work on Sunday. The drivers coaxed and cajoled; the hathis stood blinking their little eyes in scorn at the hurrying native beasts. Then the drivers borrowed an old tusker from the Burmese, and tried to lead them with him. Not an elephant moved. The frantic drivers dug the goads into the necks of their charges, whereupon, as if by preconcerted signal, each elephant swung up his trunk, seized his driver about the waist, and put him gently but firmly on the ground, as who should say, "You mustn't do that, you know! We'll work faithfully on week-days, but we don't work on Sunday."

"At length the head driver, in desperation, seized the ear of his elephant with the ankus, or hook, used to subdue fractious beasts. Conscious of the indignity, the elephant picked him up in his trunk and flung him against the side of the corral, twenty feet away, and then resumed that clumsy swaying that marks the elephant well satisfied with himself. The man didn't get out of the hospital for six weeks!"

The English firm had to give it up, and the elephants had their Sunday rest. Several months afterward, Mr. LeFevre, on returning to Rangoon, asked about the Sabbath-keeping elephants. "It was no mere whim," replied the manager. "Twice since that we have tested them to see if they did actually keep an accurate account of work-days, and once again I got the Burmese to trot their beasts by. But my animals won't work on Sunday. There does not seem to be any conspiracy; each brute has figured out the situation for himself. They have arrived at a rudimentary conception of individual rights, and as they never dispute their employer's right to their services on week-days, they do not intend that he should dispute their right to a day of rest on Sunday."

THREE R'S IN FACTORIES? As Boys they Worked, Today they Cannot Read their Vote.

More than one in ten of all the native white American voters in seven States cannot read their ballot, according to the latest Census figures. The National Child Labor Committee points out that ten years ago nearly one-third of all the native white American working boys under 16 were found in these seven States, that lead the country today in illiteracy of native whites.

A Pennsylvania Pentecost.

On Sunday morning, April 27, Rev. E. E. Helms, pastor Central M. E. Church, Wilkes-Barre, Pa., received 503 members into the church. Among these were 17 men between 70 and 80 years of age, and 104 young men between 18 and 25. The pastor says: "So far as I have been able to discover, this is probably the largest number ever received into any one church at one service in the history of America. The following Sunday I received 124 more, making 627 for the two Sundays, which I doubt not is also historic. The two Sundays following we added 78 more, making a grand total for the month of 705."—*The Christian Herald*.

The Laborers and the Lord.

At one or two recent labor demonstrations a banner was displayed bearing the words: "No God. No Master." Let the last phrase on the banner stand. In the ideal social structure there will be no master, except as one shall guide in brotherly helpfulness and skill the tasks of others. But when that day dawns it will have dawned because men heed the message of the Carpenter of Nazareth.—*The Christian Herald*.

"Gambling Joint or Market Place."

Under this heading, the *Outlook* for June 28, presents from the pen of Harold J. Howland, "an inquiry into the workings of the New York Stock Exchange."

He presents the operations of the gigantic institution in a most illuminating way and digs into several questions that arise regarding the conduct of its business. He gives in detail the "daily grind" and tells how stocks and bonds are bought and sold in the Stock Exchange.

Of "trading on margin" he has this to say: "In its essence trading on margin is as legitimate as any other business transaction in which the buyer pays only a part of the purchase price down and borrows the rest on the security of the purchased property. In principle it is no more indefensible than any other form of buying on credit. . . . But in practice it brings evil in its train. It makes it possible for men who cannot afford to lose to enter upon speculations in which there is a considerable chance that they will lose."

To eliminate from the Stock Exchange dealing on insufficient margins would be to eliminate one of the big sources of loss and suffering. It would go far to remove a stigma that

has rested upon the business of dealing in stocks and bonds.

The New York Stock Exchange has undertaken to bring about this elimination. A rule adopted in February of the present year declares that a member accepting an account "without proper and adequate margin" may be proceeded against and disciplined even to the extent of losing his seat. A new committee has been appointed to carry out this rule and others relating to the business conduct of members. This committee is an active one, and steps have already been taken to make effective the rule against insufficient margins. There seems little doubt that the Governing Committee of the Exchange can do much to eliminate this dangerous practice, if it wants to badly enough to take sufficient drastic action. A good beginning has been made. Perhaps a system of examinations by expert employees of the Exchange of the books of each Stock Exchange house, at unexpected intervals, as National banks are examined, might be established to advantage to deal with this question. The Exchange is trying to curb this evil; if it tries hard enough, it will succeed. It ought to have the full support of public opinion in its endeavors. It ought also to have the continued spur of public opinion toward the improvement of the conditions of trading on the Exchange to the greatest possible degree.

* * *

Half Our Population Living In "Dry" Territory.

It is generally thought that Germany drinks more beer than any other nation in the world. This is a mistake. Germany comes second. The United States consumes 1,851,000,000 gallons of beer each year, which is a hundred million gallons more than Germany's consumption. Russia leads the world in its use of distilled liquors, and the United States comes second, with its consumption of 133,000,000 gallons. Although the United States is first as a beer-drinking nation and second as a consumer of distilled spirits among the nations of the world, the liquor dealers of America are having a desperate fight for the life of their traffic.

The saloon has been expelled from one-half of the population and from two-thirds of the geographical area of the country. In 1868 there were 3,500,000 people living in territory where the drink traffic had been outlawed; in 1900 the number had increased to 18,000,000; in 1908, or only eight years after, the number had doubled to 36,000,000, and today there are 46,029,750 persons, or a fraction over one-half of the population of the country, living in no-license territory. In the last five years the no-license population has increased a little over 10,000,000, which is more than 10 per cent of the total population of the nation and 30 per cent increase in the number living in "dry" districts. Since 1868 the population of the country has doubled, while the number of inhabitants of "dry" territory has increased over thirteenfold.—From "The Campaign against the Saloon," by Ferdinand Cowle Igelhart, in the *American Review of Reviews* for July.

Magazine Articles of Value to Ministers

The Atlantic Monthly, July. The Noble Army, (Fiction), Winifred Kirkland; Education for Motherhood, Ellen Key; Eugenics and Militarism, Vernon L. Kellogg; Religion, a Function or a Phase of Human Life, William Miller Gamble; The Case of the Ministers, Contributed.

North American Review, July. Experiments in Government, the Hon. Elihu Root; The Hope of the American Wage Earners, W. Jett Lauck; Why is a Revolution, Paxton Hibben; Gold and Prices, Albert S. Bolles.

The Outlook, June 28. The Private War in West Virginia, Rubber and Humanity, The Christian World One Family; Gambling Joint or Market Place?; Harold J. Howland; Applied Idealism, Theodore Roosevelt.

Harpers, July. The Re-Making of the American City, Frederick W. Howe; Cold Light, Francois Dussaud, S. C. D.; Differences in English and American Wages, Thos. R. Launsbury.

McClure's, July. Prisoners of the (Dayton, O.) Flood, Jennie Parsons; The Puzzle of the Un-

derworld, Geo. Kibbie Turner; The Montessori Movement, Ellen Yale Stevens.

Review of Reviews, July. Vice Crime and the New York Police, Lyman Beecher Stowe; The Campaign Against the Saloon, Ferdinand Cowle Igelhart; Progressive Law-Making in Many States, William B. Shaw; Suicide a Natural Death, A Review.

Scribner's, July. The Panama Canal; Across Titicaca, with a Glimpse of Bolivia, Ernest Peixotto.

American, July. The Hunt for a Money Trust, Ida M. Tarbell; The Picture Story of a Great Adventure, Ellsworth and Emory Kolb; Gettysburg, A Heritage, Edgar Allen Forbes.

Cosmopolitan, July. Do You Choose Your Children, Stoddard Goodhue; Recollections of a Soldier's Wife, Mrs. John A. Logan.

Everybody's, July. The Uttermost South, Captain Scott's Diary; The Remedy, Thos. M. Lawson; Instead of Strikes, Inis Weed.

HOMILETIC DEPARTMENT—Best of Recent Sermons

G. B. F. HALLOCK, D. D.

REV. J. H. JOWETT, D. D., REV. BERNARD J. SNELL, M. A., REV. CHARLES C. ALBERTSON, D. D., REV. HUGH BLACK, M. A.

The World's and God's Wise Man

REV. J. H. JOWETT, D. D., NEW YORK, N. Y.

Text: "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." James 3:17.

We all know Mr. Worldly Wiseman, strutting about in the parade of wisdom, making himself obtrusive by his assumption of superiority, by his hasty impatience with the ignorant and by his generally disagreeable airs and supercilious contempt. Mr. Worldly Wiseman is clever and knows himself to be clever, and he assumes his cleverness to be wisdom. "But this wisdom descendeth not from above," but belongs to the earth, and to unspiritual nature, and to evil spirits.

Now, as opposed to Mr. Worldly Wiseman, the apostle James gives us a description of God's wise man. He is created from above, and he is nourished and sustained by the full and ample ministries of grace. And here is his portrait: "The wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."

As I pondered on these words and attempted to see the character as a whole, I was taken in memory to Switzerland and recalled an experience of a few years ago. I was gathering fruit from a great, hospitable tree, that was almost overladen with bountiful. Near it flowed a deep, brimming, quiet river, which watered the roots of many similar trees that lined its banks. Always in the far distance I saw the snow heights, whence the river had flowed and where it had been born. And this scene offered itself as a symbolism portraying the character of God's wise man.

The truly wise man is "first pure;" the primary characteristic is a snow-white sanctity. His life originates in hallowed heights. And then out of the purity there flows a river of quiet but powerful dispositions; "then peaceable, gentle and easy to be entreated." And lastly, fed by these waters, there are trees of beneficent habits, laden with gracious and acceptable fruits; "full of mercy and good fruits." And so does the apostle's description of God's wise man include the primary background of sanctity, certain reigning dispositions and certain active services.

I. "First pure." What an order of things! Who would have thought of beginning here in the conception and description of a wise man? When we seek to image to ourselves the wise man we are prone to think first of his strength of mind, his power of analysis and discernment, his power of control over gathered knowledge. When we think of a wise man we are apt to think of his brow, of his brain, of his mental balance and capacity. But in the scriptural portrait of a wise man he is first of all pure.

The Bible never begins anywhere else in its description of true life. Its first criterion is purity; its first demand is the expulsion of all dirt. It is not concerned first of all with the style of a garment, but with the condition of the fabric. It first inquires about the cloth, then the vesture. And its very first question about the cloth is as to whether it is clean in the warp and the woof. In the manufacture of fine porcelain the great emphasis in the process is the earliest stage. The primary substance must be purified until it is the peer of the purest cream. And so the first requisite in the making of God's wise man is purity; it is not mental ingenuity but inherent sanctity. It begins with the snow.

II. Now out of this purity there flows the river of quiet and mighty dispositions. "Then peaceable." What an unfamiliar road we are treading. Worldly wise men, merely clever men, men who pride themselves on their cleverness, are the opposite of peaceful; they are polemical. They like to stir things up not because they are lovers of hidden truth, but because they delight in fierce controversy and debate. Such people were in the church of which the apostle James was a member. Everything that was introduced into the church life became to them the occasion of battle. They brought out their weapons and on every occasion were marching as to war.

Now the apostle teaches that this is not the way with the truly wise man who is in quest of truth. Truth is exceedingly shy and retiring, and she has to be sought with very reverent step. We can never catch truth with cavalry or with the use of the tomahawk. Seeking truth is something like seeking a bird upon her nest. And Mr. Kearton, in his studies of bird life, has shown us with what superlative delicacy of approach he has to draw near to the bird's home, lest he should frighten her away. It is even so with the truly wise man who is seeking truth.

"Take off thy shoes from off thy feet." That is not the step of the indifferent; it is the movement of the reverent. God's wise man touches every matter peacefully. It may be firmly but still peacefully, if so be that he may surprise a new truth of the Lord, hiding in the place of shy retirement.

III. "Then gentle." Elsewhere this word is translated "moderation," and again it is translated "patience." And if we put the three together we come very near to the significance of Matthew Arnold's phrase, "Sweet reasonableness." It is the disposition that does not mistake loudness for emphasis, or impatience for zeal, or abruptness for decision. Mr. Worldly Wiseman never expresses himself in "sweet reasonableness." His convictions are prejudices and are therefore uttered with passion. He stands looking out of one window, and for no inducement in the world could be persuaded to look

out of another. There is no "sweet reasonableness" about his life and demeanor, none of the gentle moderation which leads a man to contemplate the world through another man's eyes. And yet this is the characteristic of a truly wise man. He is willing to look through any niche if perchance it may unveil to him some novel aspect of God's manifold world.

IV. "Easy to be entreated." This is a word not found elsewhere in the New Testament. It appears to add an extra feature to the one we have just described. It suggests a man who is open to persuasion, and who is ready to receive a new ray of light from whatever quarter it may shine. There are some men who are so clever that they will learn nothing. Their windows are closed and the light can find no entry.

"Here is a new interpretation for thee, with new significance." No, he will not have it. "Here is a new hymn for thee, with a new ray of light from the throne of grace." No, he will not have it. And so it happens as in the picture of Holman Hunt, the light of the world is outside, and the door and the window are both closed. The truly wise man is "easy to be entreated." He lives with his window "open toward the east," and the ray of every new morning is admitted as a welcome guest. Here, then, are the dispositions that flow like a quiet, deep river from the virgin snow; peacefulness, sweet reasonableness and the absence of stubborn self-will.

V. And lately, there are the fine trees that grow by the river banks and the fine fruits which they offer to the passerby. "Full of mercy and good fruits." There is the chivalry of compassion. It is beautiful to link the ripe fruit

with the virgin snow. It is beautiful to think that the exquisite compassion is born of untainted purity. Compassion is responsiveness to human need. The chords of the compassionate vibrate to the low callings of the tired and the fainting and the fallen. Noble compassion answers not only to the wail, but to the almost silent sigh. The aeolian harp not only sounded to the call of the tempest, but to the breathings of the morning air, and to the low call of the wind that moved in the evening twilight. God's wise man responds to his fellow men in a love and purity that redeems.

And to that chivalry of compassion there is united the ministry of love. We all know the people who are "full of good fruits." We come into their presence and feel as though some gracious thing were being offered to our taste. Their life is nourishing like strengthening fruit.

VI. There is one statement left in the apostle's description, a negative statement, mentioning two things that are missing in the wise man's life. God's wise man is without partiality. There is no shadow of favoritism about him. His kindness does not pick and choose. He is not rapping at home and gentle abroad. He is not sweet in his own family circle and bitter with those he employs. There is no partiality. Everybody who comes to his fruit tree can eat of his fruit. He is "the same all round."

VII. Lastly, he is "without hypocrisy." He wears no mask. He never reveals a false face. He plays no part. He employs no illusions. He is just what he appears to be, and what he offers he truly gives. Being pure, all his dispositions are quiet and powerful, and the fruits of his life offer refreshment to all the pilgrims who may pass his way.

At Play: Talk to Children

REV. BERNARD J. SNELL, M. A., LONDON, ENGLAND.

One day in old Palestine the market square was empty of booths and of stalls, and altogether without any sign of life save for a few groups of children—the boys playing at soldiers; the girls with their dolls; some dabbling in the water of the fountain; some playing at David and Goliath; some at Joseph and his brothers, and some at Daniel in the lion's den. Jesus stood and watched these children, and as he was looking at them, some of the children grew hot and tired and cross; some of them began to say, "I shan't play any more." Others more energetic said, "Let's play at weddings; we'll make the music and you shall dance." And they took hold of sticks by way of flutes, and "tootle-tootled" away. But the rest would not dance at all. "Well, then, let's play at funerals." And they made a low caterwauling noise like the mourners in the East; and then said, "Now it's your turn to wail back;" but the surly ones would not do that either. And Jesus took those children for a text.

I wonder how many of you would like Jesus to see you at play! For a child at play shows himself more exactly what he is than at any other time. He shows how much self-command he has, or how little he has. At play one is one's self more completely, as one stands for the most part not "at attention," but "at ease." And some

people cannot play five minutes without showing their worse self, without wanting their own way, without being disagreeable.

Ever since I was a boy I have always loved games very much indeed. And ever since I have had brains enough to think about it, I have been glad that the great Apostle St. Paul was such a lover of games, too. You know how he said, "Bodily exercise profiteth." Yes, even when compared with the highest things in life, "Bodily exercise profiteth a little." When I read St. Paul's many references to athletics and the sports of ancient time, I am inclined to say, in a schoolboy phrase, that St. Paul was "very keen on games."

Believe me, the best medicine a youngster can take is to play energetically. Youth is the time for growing strong. If a man begins life with flabby muscles he is likely to go on with flabby muscles. But whilst he is young he can win strength and firmness. I am glad that in the Old Testament when they made men priests to Jehovah they had this law—he must be a strong man, a healthy man, a man without blemish. Very few of us ministers, I am afraid, would be ordained if that rule were strictly followed now. No one was to stand before the people as God's man unless he was strong, wholesome and clean. And when I think of Christ, so brave and so

generous and so noble, I think surely he deserves that the best and bravest of us all would be his followers. Yes, Christ wants the best and bravest to be his soldiers and cannot do without them.

When you are playing, my little friends, and are beaten, take defeat manfully and courteously. Sometimes you will be beaten, you cannot always win, and someone must lose in every game. If you are at cricket and are given out "leg before wicket" by the umpire, and you think that you are not out, and as you go away from the crease your heart is full of hot and rebellious thoughts, and a lump is rising in your throat, do not say anything, but be as pleasant as possible. Or, if you are playing football and the referee says "Off-side," and you think, "No, I don't think I was 'off-side' that time"—play on without a murmur, grin and bear it. Be good-humored. You may think, "It is hard." It is sometimes. There would be no virtue in being good tempered if sometimes it were not hard.

And whatever you play at, be unselfish. You say, "I want to win." Of course! But winning is not the best thing about a game. When I used to play Rugby football, a good many years ago, I was "three quarter back," and sometimes when I had the ball tucked under my arm and was rushing headlong for the goal not twenty yards away, it was a little hard to feel in one's heart, "I ought to pass the ball to the fellow behind me, I suppose, and he will get the try." But if the other fellow stood a better chance of getting in than I did, loyalty to my side demanded that I should sacrifice the expected glory of a try for myself by passing the ball to him. The best thing in games is to play the game, to stand by your friends, to feel that the object of the game is not to win glory for yourself, but that your side by honest and manly play may win.

Always play fairly. All the fun vanishes from any game, directly you begin to cheat. It is playing according to the rules that gives fun to any game in the world. Yes, the best joy out of life, too, unless you abide by the rules. How mean it makes you feel if you are found out as a cheat! I was reading lately a book of travels, in which the author tells of his adventures in that strange part of Africa where they use cowries for money. A native porter had to bring him several bags, each containing 20,000 cowries; and

for pay he was to receive 10,000 cowries. The Englishman had good reason to think that the man had already taken out a good many of the shells from a certain bag, so he bade the porter sit down and count from this bag the 10,000 which were due to him for portage. This the native did with great glee, thinking that the white man was very dull to allow him to count his own shells unchecked. He took more than he ought to have taken. When he had finished the traveler asked him if he were sure the bag had held 20,000. "Yes, sir." "And you have counted out 10,000 exactly?" "Yes, sir." "Then there will be 10,000 left; you will leave the 10,000 you have counted and you may take the rest." His face dropped into such misery that it was piteous to see him; but he went away, though crest-fallen, with a much improved opinion as to the wisdom of the white man.

The Duke of Wellington said that, "The Battle of Waterloo was really won on the playing field of Eton." Here is a new poem on that text by Mr. Henry Newbolt, a poem which every boy ought to know, for it is manly to the core, and one of the best sermons to boys that I ever read: "There's a breathless hush in the Close tonight—

Ten to make and the match to win—
A bumping pitch and a blinding light,
An hour to play and the last man in,
And it's not for the sake of a ribboned coat,
Or the selfish hope of a season's fame,
But his Captain's hand on his shoulder smote—
'Play up! play up! and play the game!'

"The sand of the desert is sodden red—
Red with the wreck of a square that broke;
The gatling's jammed and the Colonel dead,
And the regiment blind with dust and smoke.
The river of death has brimmed his banks,
And England's far, and honor a name,
But the voice of a school-boy rallies the ranks—
'Play up! play up! and play the game!'

"This is the word that year by year,
While in her place the school is set,
Every one of her sons must hear,
And none that hears it dare forget,
This they all with a joyful mind
Bear through life like a torch in flame,
And falling fling to the host behind—
'Play up! play up! and play the game.'"

The Supremacy of the Unseen

REV. CHARLES C. ALBERTSON, D. D., ROCHESTER, N. Y.

Text: "We look not at the things which are seen, but at the things which are not seen." 2 Cor. 4:18.

It is difficult for us to determine the dominant moral quality of our own age. We are too near it—too much a part of it. We are like soldiers in a battle. We know a little of the topography of the ground over which we fight, advancing or retreating, but of the great plan of the battle, and of the greater campaign, of which the battle is a part, we know nothing until the campaign is ended, and becomes a matter of history.

It takes time to read history aright. One says, "This is an age of sin," and another, "An age of doubt." Probably it is both. One of our

most brilliant essayists says, "Commercially it is an age of advertisement; socially, it is an age of publicomania; physically, it is an age of nerves; politically, it is an age of democracy." Another says "It is an age of speed—its motto is 'Accelerate!'" But we do not include it all when we say, "It is an age of devotion to the material."

President Hadley of Yale, said a year ago, "There are but three ideals of life for us to choose from the Stoic, the Epicurean, and the Christian." Two of these, the Stoic and the Epicurean, agree that one world at a time is enough, affirm that seeing is believing. Christianity alone challenges these sayings. Christianity says, "One world at a time is not

enough—to say that it is, and to act as if it were, is 'planetary provincialism.'" Christianity says, "Seeing is not believing. Believing is seeing." And nowhere does it say so more plainly than in this text—"We look . . . at the things which are not seen."

It is a sad thing to be blind, never to see a flower or star, never to see the liquid emerald of the ocean or the gleaming sapphire of the setting sun; never to see one's own sweet mother's face! The deaf are unfortunate, never to hear the sound of wind among the pines, or of mountain streams falling over rocks, or the music of harp or viol or organ, or the sweeter music of the human voice! Pity those who are doomed to live in a world of total darkness or of silence! But more to be pitied are those who "have eyes to see, and see not," and who "have ears to hear, and hear not." Multitudes of people, not at all deficient in physical faculties, pass through the world blind to its beauty and deaf to its harmony. A woman once said to Mr. Turner, who could put an almost infinite expanse of sky into a square foot of canvas, "I never saw a sky like that!" And he replied, "I suppose not, but don't you wish you could?"

Confronting the man whose creed is "Seeing is believing" is a man whose creed is "Believing is seeing." He is Paul. He believes in the invisible. He labors for invisible results. He prays to an invisible God. He endures as seeing an invisible Saviour. He feeds on invisible manna. He has meat to eat that men know not of. And by his side there stands an innumerable company of others.

That we may be certain of the reality of the unseen, and that we may have herewith to answer those who boast of being sure of things material, let us be reminded of some forces with which we deal daily, not included in the catalogue of the visible.

I. First, consider how many of the purely physical forces of the universe are invisible—gravity, electricity, chemical affinity, atmospheric pressure, and the like. We talk of the attraction of gravitation, and we know that it operates everywhere, but the force itself is so elusive that it was only a little while ago we discovered the law by which we measure it. We are familiar with the application of electricity to commerce and industry, but we know little of its nature. We have never seen it. We have seen a fiery finger thrust through a storm cloud, shattering an oak, or destroying a life as with the touch of an avenging angel; we have seen motion impelled by the force, but the force itself, like the glory of God, no man can look upon and live. The most gifted electrical scientist of our day, was asked at a dinner, "What is electricity?" And he replied, "It is a force about which we know absolutely nothing."

Now, what is it that discovers these cosmic forces and employs them? It is evident there is something superior to gravity and electricity, for it takes gravity and electricity and harnesses them. We call it thought. But what is thought? It, too, forbids analysis. We can analyze the brain, but there is no trace of thought there. There are cells of living tissue there, each cell composed of three parts. The heart of the cell is composed of nutrient mat-

ter; this turns to formed matter, and formed matter changes to dead matter, and this is the vital process. But tissue from the brain of a frog reveals the same process. There is (to use the figure of Joseph Cook) a little invisible weaver at work in each cell, weaving the wonderful fabric of life, but what it is in the human brain that thinks—what it is in human life that writes poems, and carves statues, and paints pictures, and composes orations, and strikes off constitutions, and plans the conquest of the earth and air—what it is that flashes intelligence under the sea, and over the continent, that tames the wind and waves, and nestles the lightning in its palm—who knows? But that it is royal, creative, only a little short of omnipotent, who does not know?

We started with physical forces, impersonal, unconscious, blind, reasonless, but mighty. And we found something superior to these. Is there anything superior to thought?

II. There is. And we call it love. It is as much above thought, as thought is above gravity. It is to the soul what gravity is to the body. And yet it is so mysterious that we know less about it than we do of gravity.

But think of what love can do. Men live for it, suffer for it, die for it. How absurd—to live and suffer and die, inspired by an unseen power? Thought conquers steam and electricity, but love conquers thought. And thought becomes its humble slave! What boundless service, what uncalculating sacrifice, what absolute effacement of itself, love can evoke!

Cool, calculating reason is no match for love. Love laughs at reason as easily as at locksmiths! Who calls love unreal! A man crosses the continent to sit beside his gray-haired mother, and say, "Talk to me as you used to do—I am tired and I need your prayers." A mother exiles herself to a leper island to be the companion of her afflicted son. A family of Hungarian immigrants, a father and mother and six children, apply for admission to America at Ellis Island. A little farm in Wisconsin awaits them. The parents pass inspection, and five of the children, but one daughter is mentally deficient. These can remain. She must return to the land from which she came. And she returns—but not alone. They all go back. Love is stronger than hope—stronger than desire for land and liberty! When we remember how strong love it, we are not surprised that an apostle declares, "God is love." It is an advance force of the Kingdom of Heaven.

III. But there is something stronger than love. It is conscience. We say the brain is the organ of thought. Sentimentally, the heart is the seat of love. Where is the throne of conscience? And what is conscience? All we know is that it is a tremendous reality, invisible, yet superior to love because it directs love toward worthy objects.

The "I must" of duty and the "I ought" of conscience are the same. It is what elevates life from the moment it is recognized and given dominion. It is the very ground of righteousness, the basis of character.

Here are two men. One died peacefully in his home, surrounded by an affectionate family, honoring them, and honored by them. His loss

is deplored by the community. The world is poorer since he has gone, and heaven is surer and nearer. The other, too, is dead and how and where? On the public highway, a bullet through his heart, a rifle in his hand, curses on his lips—shot down like a wild beast, in his flight from a plundered bank. Shot down as he should have been. An outlaw and a public enemy.

Now what is the difference between these men? One cherished conscience, kept it void of offense toward God and man, recognized in it his kinship to the Divine. The other put away conscience, heard but did not heed the voice of stillness, and died as he had lived, a bandit. Strange, is it not, that such a difference is attributable to the presence in one, and the absence from the other, of an entirely invisible power?

IV. We have ascended. We have seen the forces of nature about us, and have found something in the realm of mind called thought, that subdues them. We have found something in the moral realm called love, that controls thought, and something in the same realm that governs love. At last we come to the realm of the spirit and find a force as much superior to conscience as conscience is superior to love, or love to thought, or thought to gravitation. Thought masters physical energy. Love commands thought. Conscience conquers love. And faith lightens and vitalizes conscience. We have reached the summit of the pyramid. We are

not far from God. We are in the presence of God. We work with God and God works with us. For faith takes hold on God—touches the healing hem of his garment. Nothing is holier, nothing higher, nothing mightier, than this. What is it? The Apostle tells us: "Faith is the substance of things hoped for, the evidence of things not seen."

Think of a cyclone plowing a furrow of death through a populous city. Think of an earthquake laying low a province. But here in the realm of the spirit is a force that seizes nations and permanently affects the civilization of the world. Paul invokes it and Rome turns Christian. Luther invokes it, and Europe is lighted up with reformation. Wesley invokes it, and England is saved from a reign of terror.

This force enters into human life, and we have an Augustine, a John Bunyan, a George Whitefield, a Dwight L. Moody, every one an apostle of the unseen.

But music is unreal to the deaf. Color is unreal to the blind. Faith is unreal to the prayerless. But to those who pray faith is a substantial verity. And the whole aim and end of Christianity is to lead us to live less in the realm of the visible and more in the realm of the invisible. Religion is the life of God in the soul of man. And this is wisdom, this is power, this is peace,—to see God as Jesus Christ reveals him—at once the most extensive and the most personal fact in the universe.

Heart Direction

REV. HUGH BLACK, M. A., NEW YORK, N. Y.

One of the greatest difficulties in every region of knowledge is to keep the due proportion between the different parts. An exaggeration of one side throws the whole perspective of a subject wrong. Nowhere is this so dangerous as in religion. Onesidedness not only dwarfs the full growth of faith, but also often leads to terrible excesses of life as well as of doctrine. Lack of proportion is deadly in art; it is far more deadly in religion. We know in ordinary intercourse how a half-truth may be the worst of all lies. In religion, it may poison the whole life of a man or a church.

In Thessalonica some of the converts laid hold of one side of St. Paul's teaching, and exaggerated it into the central place in the Christian faith. They took his teaching about being ready for our Lord's coming to mean that they should give up their ordinary occupations and busy themselves with speculations as to when and how he was to come. They neglected or perverted the spiritual application of St. Paul's teaching about the second coming. They were living in an unhealthy state of restlessness and excitement. We have a hint of this even in the first Epistle, where the Apostle writes: "Warn them that are unruly." The work is a military one, as so many of St. Paul's terms are. It referred to a soldier who showed insubordination, who would not keep discipline. By this word he warns them against stepping out of the Church's ranks, neglecting the common duties, running after excitement. When this second letter was written, the errors seemed to have increased. Fanaticism, ever the

foe of faith, menaced them. Sensational teachers arose, creating a great commotion, telling them of the near approach of Christ and the end of the world. The unsettling of their minds produced disorders of life. Some gave up their ordinary employment, really making it, as St. Paul points out, a plea for idleness. He brands them as "busybodies." This sort of life made them vain and meddlesome, and was an end of all true service. They thought they were very religious by indulging their heated visions of the coming of Christ. St. Paul shows them that on the contrary religion consists in the quiet and humble following of duty. "Study to be quiet, and to do your own business, and to work with your own hands." The only cure for fanaticism is faith, which falls back on God, and grows calm there, sweetly resting on his love. St. Paul's counsel to the Thessalonians is that they should go on patiently with the tasks of life, serving their master humbly, leaving the future in his hands, with hearts directed into the love of God, and the patience of Christ. This is St. Paul's prayer on their behalf, a prayer that they may get back to the center from which all Christian faith and life proceed, God's love. The remedy for the disorders of life and for the unsettled speculations about the future which afflicted the church at Thessalonica, is to have their hearts directed into love and patience.

I. The deepest human need is heart-guidance, the direction of the desires and affections. There is our true life. The body may be held in control; the mind be cultivated into all graceful

compliances; but if the heart be unsanctified, undirected, or misdirected, all education and all discipline have only been like dealing with the outside of the cup and platter. The heart is the seat of all good and evil. "Out of it are the issues of life." Till the heart is touched in a man, nothing is done; we are only scratching the surface. What a man loves is the test of him; not what he says, or thinks, or does. That is why there is no religion, to be called religion, except heart-religion. That is why the Bible seeks by every avenue of approach to come to close quarters with the heart. That is why prophets, and psalmists, and saints, and apostles, and our Lord himself make this their one theme. Religion would make easy conquests, if it had not to capture this mysterious and elusive citadel. All else can be brought into subjection, while the heart is still a rebel.

II. The life must follow the fortunes of the heart. Where the heart turns, the feet will wend. What the heart loves, the fingers will grasp. Who is the master of this proud tyrant? That it needs a master to direct and control, is the lesson of history and life. It cannot be left to its own wayward and despotic will. Hear our Lord's impeachment of the unregulated heart: "From within, out of the hearts of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within and defile the man." And apart from these fruits of unbridled passion, apart from the plain case made out from them for the restraint of the heart; even if no such loathly things ever emerged; the heart would still need guidance to keep it from wasting its unrivaled powers on vanity. Life is difficult for all; the path is beset with dangers, perplexities, and trials, and temptations; the heart directs the tottering, stumbling feet through it all; but who is to direct the heart?

III. If what the heart loves settles the destiny, every man who desires self-knowledge can have it by asking the question as to what the object of the love is. Love of some sort, or what corresponds to the word, there is, and must be. The human heart hungers for love; the human heart was made to love. The capacity for loving is the deepest note in life. It is the essential distinction of man, that which makes him man. But to what is it directed? That is the question of questions. How men miss the way? What misdirected affection! What futile, pathetic attempts for the satisfaction of the heart! By what mean motives it often moves, to what small ends it is directed! Hungry hearts lavish their wealth on that which profiteth naught. Thirsty lips in the fever of desire seek the elixir of life from broken cisterns that can hold no water. The object of the heart's affection must be adequate, if it is to satisfy.

Only that heart is safe which loves God. Nothing else can direct and steady and regulate the heart of man, curb its waywardness, hold its passions in check, and satisfy its deepest affections. Only that can save a man from the pitfalls of the way, and bring him through fire and water to a rich place. Only that can direct him past all dangers and temptations, through the heat and burden of the day and the darkening shades of eventime, and lead him out to peace

under the silent stars. We know the power of a great affection to preserve and restrain and guide. We know how even a pure earthly love will save a man from gross evils. How much more this love, which fills the whole being, and lifts the life to the highest! The man whose heart is fixed on God has a moral preservative. He cannot be permanently seduced by the lower loves of earth. He is held by his love to God, and saved from complete moral collapse. It stands to reason that if a man truly loves God, if his heart is ever being directed into that high love, there is safety for him all along the line. Where the treasure is, there will the heart be also; where the heart is, thither will the life move.

St. Paul's prayer, that the hearts of the Thessalonians may be directed into the love of God, means love for God. He assures them that if they love God with all their heart, the way will be made plain to them; they will school themselves into duty, they will hush themselves into peace. But we cannot love at will. We cannot be argued into loving—we cannot argue ourselves into loving. We cannot love because it would be a good thing for us, nor even because we are persuaded we ought; but only because we must. So the other meaning of the phrase, "the love of God," is always included in it, God's love for us; because that after all is the foundation and the motive of our love to him. We love because he first loved us. Before we can love God, we need to have our hearts directed into the assurance that God loves us. Our love can only be the response to the divine appeal. If, then, heart-guidance is such a clamant need, if a masterless man is but a waif in the trackless wilderness of life, if the love of God is our very life, if above all other direction we need to be directed into that, who is fit guide for such a high task? Where is he that we might seek him, and find him?

IV. It is Christ who so directs the heart into the love of God. He is the master of the human heart. That he does so direct men, we know by experience, or can know. He is our mediator, our guide to God. Through him we know what the father is. By him we have access to the father. He directs our blundering steps, and leads us, if we will submit to his guidance, straight into the heart of God. We need not ask now how he does it, by what strange magic he masters men, and brings them to God; but we are assured of the fact. That he does it, there is the testimony of the centuries, the witness of the saints, the argument of our own experience. Apart from him we would be without God and without hope in the world.

Christ directs us into loving God, because he is the certitude that God loves us. He is our surety, the promise of the father's eternal love, the pledge of it, Immanuel, God with us, and God for us, and so we for God.

Surely the love of Christ constraineth us. Deep calls to deep; height answers height; such love calls forth love, the free surrender of ourselves, the adoring worship of our souls, the free outgoing of our hearts to God. Here we have heart-guidance, a stable point round which the life can swing securely, a center of motion and of rest. Here we have direction, the control of love, the impulsive power, as well as the expulsive, of a great affection.

"THE ARK OF GOD."

One afternoon about three years ago J. Pierpont Morgan met his cousin and former business partner, James J. Goodwin, and eagerly buttonholed him.

"I've lost page 49! I've lost page 49!" he said in his impetuous way. "Can't you get me another copy from Mrs. Wilson in Hartford?"

Mr. Goodwin was puzzled for a moment until his cousin explained it was page 49 of the quartet book composed by the late Henry Wilson, organist of Christ Church, Hartford, that he meant; the page with his favorite hymn, "Behold the Ark of God."

"Every Sunday evening we sing from Mr. Wilson's quartet book," Mrs. Morgan once told a friend. "My husband likes that music better than anything else. It has become a family custom."

Mr. Goodwin rushed off to Hartford, and with Mrs. Wilson's aid succeeded in replacing the song book, which has long been out of print, in time for Mr. Morgan's next Sunday evening family singing.

Here are the words of the hymn of which J. Pierpont Morgan was so fond:

BEHOLD THE ARK OF GOD.

Behold the Ark of God,
Behold the open door;
Hasten to gain that dear abode,
And rave, my soul, no more.

There, safe thou shalt abide,
There, sweet shall be thy rest,
And every longing satisfied,
With full salvation blest.

And when the waves of ire
Again the earth shall fill,
The Ark shall ride the sea of fire,
Then rest on Zion's hill.

—Boston Post.

SUNDAY EVENING SERMONS.

The following suggestive topics were used on Sunday evenings by the Rev. B. L. Bomberger, pastor of Salem Evangelical Church, Allentown, Pa. They are taken from the church bulletins:

THE CHURCH OF TOMORROW.

THE PROBLEM.

The pastor wrote to a number of leading business and professional men of our city, for their opinion on the following questions:

I. What are considered some of the essential qualities of a sermon today?

II. How to classify the present day church audiences?

III. What the effect would be if church influence was removed from Allentown for six months?

The replies received will be considered in the delivery of the following discourses:

Theme:—Church Life of Today.

The Sermon of Today. The Audience of Today. Church Influence of Today.

A UNIQUE PLAN.

The Rev. Robert Gordon, pastor of the First Baptist Church, Topeka, Kan., has an original plan for a church-going evangelistic campaign, combined with an effort to secure reading of the Bible. He selects a book, or certain chapter of Scripture, asking people to read one chapter each day, the same chapter being the subject of the evening's sermon. In 1912 the gospel of John was selected, in 1813 "The Little Bible" was used.

Invitations to attend the meetings were thrown by a stereopticon upon a screen facing a street in the center of the city. Paid advertisements were placed in the daily papers. The newspaper managers published daily—without charge—a 300-word article on the chapter for the day. These were by prominent business and political men as well as ministers. Advertising matter calling attention to the book to be read and to the newspaper articles was distributed over the city. Two thousand copies of the Gospel of John were procured and nearly that number of the "Little Bibles." These were sold at cost or given away. Letters were received from leading church men all over the country, expressing their approval of the plan for Bible reading. Requests for copies of "The Little Bible" have come from Chicago, Texas, California and elsewhere. The plan will be followed in several other cities.

Here are extracts from some letters sent to Mr. Gordon:

"It is most interesting to me and I congratulate you upon the excellent idea."—F. W. Gunzaulus, President Armour Institute, Chicago.

"Your 'Little Bible' campaign is a clever idea."—George W. Coleman, President Associated Advertising Clubs of America, Boston.

"I have been much interested in your purpose for Bible study in Topeka. Please send me the newspaper articles."—Charles R. Brown, Dean Yale Divinity School.

Governor W. N. Ferris, of Michigan, wrote: "I appreciate the interest you are manifesting in the subject of Bible reading."

The Vice President, Thomas R. Marshall, says: "The Little Bible contains portions of the Holy Scriptures, and I am sure if we cannot get the people to read all of the Scriptures, if they will read part, it will do them good. I am one of those who believe that it is only through right citizenship that we can have right government and that we cannot have right citizenship in any other way than through the Bible." Here are the topics dealing with the corresponding chapter in "The Little Bible:"

A Drama in Three Acts.

Sin and Society.

The World's Redeemer.

The Crown of Thorns.

"The Song of our Syrian Guest."

"Twice-born Men."

Four Hypocrites.

"The Greatest Thing in the World."

A Chained Eagle.

"Soap, Soup and Salvation."

The Cure for Care.

The Long Home.

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a way to make ordering easy. At the foot of the page you
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